

Vatican City

A Philatelic Historical Journey

*Past, Present and Future
A World-Wide Heritage*



Vatican Philatelic Society

Introduction — Vatican City: A Philatelic Historical Journey

Vatican City philately provides a historical journey for the collector: from ancient catacomb frescoes to modern depictions of Jesus Christ, the apostles, martyrs, and saints, holy men and women, to popes, bishops, basilicas, councils, congresses, synods, architecture, musicians, painters, sculptors, founders of orders, teachers of the faith, and works of mercy. Vatican City stamps cover the historic role of Christianity over two millennia. Vatican City postal history traces postal rates, usage, postmarks, or various cancels on covers which travel world-wide, sometimes to unusual locations.

These twelve essays were published quarterly over three years (2015-2017). They provide a philatelic and historical framework for Vatican City philately utilizing stamps, postal cards, and aerogrammes issued from 1929 to 2017:

1. The Vatican City State
2. The Popes
3. Papal Travels
4. Basilicas, Churches, Architects
5. Missionaries and Martyrs
6. Teachers, Mystics, Founders, Works of Mercy
7. Art: Painting, Sculpture, Music, Literature
8. Libraries, Museums, Universities, Science
9. Obelisks, Fountains, Gardens
10. Feasts, Holy Years, Eucharistic Congresses
11. Councils, Synods, Conferences, World Youth Day
12. The Holy See and the International Community

This is a topical study, not a chronological history of people and events. Vatican City philatelic images focus the text. The twelve parts were determined by identifying, then categorizing, the approximately 2,000 philatelic issues over nearly ninety years. Eventually twelve categories emerged. Other organizational approaches such as decade-by-decade or pontificate-by-pontificate were considered. The topical approach proved the most useful to manage a large database of material and to place philatelic images within historical context. I deliberately included philatelic images from all ten decades to demonstrate the significant array of stamps. The size of stamp images may be reduced to fit the space available.

At times some stamps do not fit a single category. Consider,

for example, stamps depicting Michelangelo's frescoes in the Sistine Chapel, or Melozzo da Forlì's fresco of Pope Sixtus IV appointing the first prefect of the Vatican Library, or Giorgio Vasari's fresco of St. Catherine

of Siena leading Pope Gregory XI back to Rome. Depending on the fresco, what category best fits: "artists," "painting," "popes," "papal travels," "libraries," "basilicas," Vatican City State," or "saints?"

Usually the purpose of what the stamps commemorated determined categorization – with some latitude exercised by the author. Historian John Julian Norwich summed up this dilemma: *"One of the many and various dangers that beset the would-be writer of history, one of the most insidious is the temptation to adjust – however innocently or even subconsciously – historical events in order to fit them more neatly into a prearranged scheme; and among his bitterest causes for regret is the habitual reluctance of those events to be so adjusted."* Substitute "stamps" for "historical events" and these comments ring true. Categorization imposes a structure on the outcome. Nonetheless, an organizational principle is required. A mish-mash of stamp after stamp would not reveal trends or allow philatelic or historical analysis.

Scott Catalogue numbers identify stamps and *Enciclopedia Italiano — Città del Vaticano* (CEI) is used to identify aerogrammes and postal cards. For consistency, each chapter is four pages in length with images placed at the bottom of the pages. Only a few postal cards and aerogrammes are pictured because of space limitations, although more are referenced in the text. Representative stamps are used, often from a larger group of similar philatelic images. Several new essays for this edition following Part 12 serve as concluding sections to this study. For this edition, I added or substituted several stamps, updated the text, rearranged paragraphs, or corrected a few errors in the original essays.

I thank Greg Pirozzi and Michael Lamothe for their advice on this project. My wife, Paula, read every draft to identify my curious, obscure, or run-on sentences. Any faults in these essays, however, are mine alone.

Reference: John Julian Norwich, *A History of Venice* (New York: 1989), p. 279.



▲ An unrelated array of Vatican City Stamps. Top, Vatican City views, Scott 33 (1933) and E6 (1945).. Left to right: The face in the Shroud of Turin, Scott 1073 (1998); Resurrection sculpture by Pericle Fazzini, Paul VI Audience Hall, Scott 1516 (2013); Prayer to St. Peter from the Vatican Necropolis, Scott 158 (1953); Pope Pius XI £3.05 on £5 provisional overprint, Scott 39 (1934); Archangel Raphael & Young Tobias, Uffizi Gallery (Florence) after Francesco Botticini, Scott C17 (1948); Roman States 150th philatelic anniversary, *Regina Viarum* (the Appian Way, 312 B.C.), Scott 1221 (2002).

Vatican Notes

Official Quarterly Organ of the
Vatican Philatelic Society
Organized 1953
American Philatelic Society Affiliate #129
www.vaticanstamps.org

EDITOR

Greg Pirozzi
7200 Dorchester Woods Ln
Hanover, MD 21076
gpirozzi@comcast.net

ASSOCIATE EDITOR

James C. Hamilton
2417 Mohawk Dr.
Sioux City, IA 51104-1543
jchamilton735@gmail.com

SOCIETY OFFICERS

PRESIDENT

Greg Pirozzi
7200 Dorchester Woods Ln
Hanover, MD 21076
gpirozzi@comcast.net

VICE PRESIDENT

Mike Carski
132 Stoners Circle
Littlestown, PA 17340
vgnrr@hotmail.com

SECRETARY-TREASURER

Dennis Brady
4897 Ledyard Drive
Manlius, NY 13104-1514
dbrady7534@gmail.com

APPOINTED CHAIRPERSONS

MEMBERSHIP

Dan Celani
1920 S. Allen Rd.
St. Clair, MI 48079-3307
celani100@aol.com

WEBMASTER

Marvin Lanahan
28010 Middlewater View Ln.
Katy, TX 77494-1369
mlanahan404@comcast.net

ADVERTISING

James C. Hamilton
2417 Mohawk Dr.
Sioux City, IA 51104-1543
jchamilton735@gmail.com

BACK ISSUES CHAIRMAN

Dan Bayer
PO Box 78
Dexter, MI 48130-0078
pennyblack@earthlink.net

INDEX

An index to all past issues of *Vatican Notes* beginning with Vol. 1, (1953) to the present is located on the Vatican Philatelic Society website, www.vaticanstamps.org. The index search function may be used to locate topics by author and subject.

VPS Annual Membership Dues

U.S.A. \$30
All other Countries \$35

Please remit directly to the Secretary-Treasurer

GOVERNORS AT LARGE

John F. Schorn
10417 Burnt Ember Dr.
Silver Spring, MD 20903-1337
jschorn@gmail.com

Michael Krejci
P.O. BOX 510135
New Berlin, WI 53151-0135
mkrejci@elknet.net

Vatican Notes (ISSN 1945-1504) is printed by Zander Press, Inc. ©2020 Vatican Philatelic Society. Permission to cite contents of articles published in *Vatican Notes* must be obtained in writing in advance from the editor. Neither *Vatican Notes* nor the Vatican Philatelic Society can be held liable or in any way responsible for the content of advertisements appearing within these pages. Misleading advertising is never knowingly accepted. The advertiser alone is solely responsible for advertising.

President's Message

GREG PIROZZI — GPIROZZI@COMCAST.NET

Dear VPS Members,

We are pleased to bring to you, in one special volume of the *Vatican Notes*, a series of twelve essays providing a unique perspective on a 'Vatican City Philatelic Historical Journey'. I first suggested this project to our Associate Editor Jim Hamilton in 2014. He promptly took up the challenge by carefully examining nearly 90 years of Vatican City postal issues and skillfully selecting a series of topics and individual stamps and other philatelic items to brilliantly weave together a comprehensive narrative. The essays were originally published in each quarterly issue of the *Vatican Notes* over a period of three years from 2015 to 2017.

The essays range from the Popes and their numerous world-wide travels to the religious, artistic, cultural and scientific heritage the Vatican City and the activities of the international Church. Jim has taken a topical approach to his presentation illustrating over 200 stamps and philatelic items that span the entire period of Vatican City postal issues.

In addition, Jim has included an introduction as well as several other essays to provide context and insight as well as his personal reflections on the past, present and future of Vatican philately.

I trust that you will enjoy this special issue and hope that it inspires you to not only reinvigorate your own current collecting interests, but to also encourage you to collect a new area or topic as well. I truly believe that the future of philately and our hobby is only limited by the bounds of our imagination!

Table of Contents

Introduction	2
Part 1, The Vatican City State	4
Part 2, The Popes	8
Part 3, Papal Travels	12
Part 4, Basilicas, Churches, Architects	16
Part 5, Missionaries and Martyrs	20
Part 6, Teachers, Mystics, Founders, Works of	24
Part 7, Art: Painting, Sculpture, Music, Literature	28
Part 8, Libraries, Museums, Universities, Science	32
Part 9, Obelisks, Fountains, Gardens	36
Part 10, Feasts, Holy Years, Eucharistic Congresses	40
Part 11, Councils, Synods, World Youth Days	44
Part 12, The Holy See & International Community	48
A Heritage in Art & a Revolution in Design	52
Resources for the Philatelic Historical Journey	53
A Philatelic Historical Journey... Into the Future	54
Six Christian Centuries in One Work of Art	56

Vatican City: A Philatelic Historical Journey

Part 1 — The Vatican City State

Introduction: With this chapter, *Vatican Notes* begins publication of a twelve-part series on the history of Vatican City from a philatelic perspective. Philatelic history is organized by topic. The first four topics are (1) Vatican City State, (2) The Popes, (3) Papal Travels, and (4) Basilicas, Churches, Shrines, and Architects. We will examine how philatelic issues commemorate these topics over the past 90 years, identifying trends or emphasis in subject matter. Representative stamps, postal cards, or aerogrammes will be selected to illustrate the topics.

Before there was a Vatican City State and until 1861-1870 popes controlled the Roman (or Papal) States, territory across central Italy, including Rome and the ancient Patrimony of St. Peter, the Marches, and Romagna. The historical basis for the Papal States theoretically enabled Roman/Papal government to remain independent of other city-states in or outside of Italy. Beginning in 1852 the Roman States also issued stamps.

Vatican City State:

The Lateran Treaties of 1929 established Vatican City State, an agreement between the Holy See and the Kingdom of Italy. During negotiations, Pietro Cardinal Gasparri represented Pope Pius XI and Benito Mussolini represented Italy. The treaties ended the “Roman Question,” the years after 20 September 1870 when troops of the new Italian state entered Rome, and Pope Pius IX as well as his next four successors, labeled themselves as “prisoners of the Vatican.”

The 1929 treaties defined the territory of Vatican City State, a sovereign state, an entirely separate entity within Italy. Vatican City State consists of 108.7 acres (44 hectares) or 0.17 sq. miles (0.44 sq. km). The borders are 3.2 miles (5.15 km) in length. The Holy See is the organizational structure of the Church, headed by the pope, with

offices of the Curia serving as its government. Vatican City is the sovereign territory of the Holy See. Diplomats are accredited to the Holy See. The Holy See sends nuncios or apostolic delegates to other countries.

In addition to St. Peter’s Basilica, the papal palace, Vatican museums and Vatican gardens, extra-territorial properties were also defined as possessions of the new state. These included the Basilica of St. John Lateran (the pope’s see as Bishop of Rome), the Basilica of St. Paul Outside the Walls, the Basilica of Santa Maria Maggiore, and the papal summer residence of Castel Gandolfo, 15 miles (24 km) southeast of Rome. In addition, approximately a dozen other palazzos housing various offices of the Holy See are defined within the extra-territorial territories including the Vatican Radio tower in Lazio northwest of Rome. Among these are the offices for the Congregation for the Evangelization of Peoples (*Propaganda Fide*), Congregation for the Doctrine of the Faith (Holy Office), and the larger part of the Pope Paul VI Audience Hall.

The Lateran Pacts compensated the Holy See for the loss of the former Papal States. The Lateran Treaties also included a Concordat between Italy and the Holy See that established Roman Catholicism as the state religion of Italy and defined religious education in schools.

The Lateran Treaties authorized Vatican City State to issue postage stamps and coins. The first set of Vatican City stamps, The Conciliation Issue, was released on 1 August 1929 (Scott 1-13, E1-E2). The first stamps with images of Vatican City appeared in 1933 (Scott 20, 24, 32, E3). Vatican City’s postal service is responsible for distributing mail within Vatican City State. Mail destined for Italy and other countries is sent through the Italian Postal system.



▲ Left to Right: 1493 “collage” of Rome including Old St. Peter’s Basilica, (“St. Ptr.”), St. Paul’s Outside the Walls, Santa Maria Maggiore, St. John Lateran, the Leonine Wall, Castel San Angelo, and the Tiber River, Postcard CEI 55/59, (1982); Roman States 40 centesimi (1867); First Vatican City stamp (5 centesimi), Scott 1 (1929); First Vatican City State depictions on stamps of Vatican City, Scott 20, 24, 32, E3 (1933).

Mail sent to Vatican City is transferred to Vatican City by the Italian Postal service (*Poste Italiane*). Vatican City stamps were identified as *Poste Vaticane* until 1993 and thereafter as *Città del Vaticano*. Occasionally stamps are jointly issued with other postal administrations.

The outlines of Vatican City State have appeared on several Vatican City stamps. The most spectacular issue is the block of six stamps issued in 1986 commemorating designation of the state as a UNESCO World Heritage Site (Scott 773). A 1978 set of postal cards (CEI 41-46) presented six views of Vatican City including the entrance to Vatican City Gardens, and the Courtyard of San Damaso (the formal diplomatic entrance for heads of state) among other views. A 1979 set of postal cards (CEI 47-52) included the boundaries of the state along with the arms of popes serving from 1929 to 1979. Two sets of 1982 post-cards (CEI 55-58 & 59-62) depicted historic drawings of Rome before and during the construction of New St. Peter's Basilica. The 80th and 85th anniversaries of the Lateran Treaties also reproduced a map of Vatican City State on a M/S (2009) and a post card (2014)..

The most recognized structures in Vatican City are St. Peter's Basilica and Square, the Sistine Chapel, and perhaps the public entrance to the Vatican Museums. The Basilica is covered in Part 4, Basilicas, Churches, Architects, the Sistine Chapel in Part 7 Art, and the Vatican Museums in Part 8, Museums and Libraries.

Historical Context:

Mussolini's Fascist Party dominated Italy's government from 1922 to 1943. Pius XI sought diplomatic assurances that the Church would be free from political interference in matters of religion and education as well as Catholic Action, a lay organization emphasizing Catholic principles in society. Mussolini sought the appearance of a relationship with the Holy See to bolster his public support. The relationship was often contentious before and after 1929, although the Holy See welcomed the political stability offered by the Fascists following post-World War I turmoil.

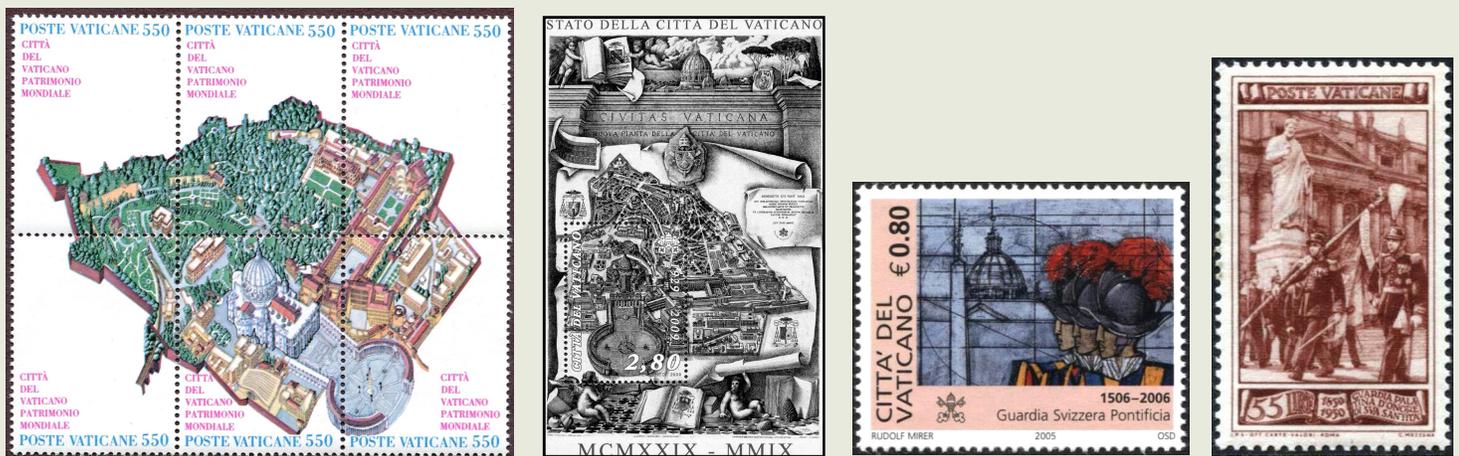
During World War II, The Holy See observed a policy of strict neutrality among belligerents, as specified in the Lateran Treaties. Vatican City and other religious sites sheltered Jews, Anti-Fascist Italians, allied soldiers, and others, and after 1943, provided shelter from the Nazis, who occupied Italy until 1945. The Holy See provided civilian relief efforts and Vatican Radio broadcast prisoner of war information world-wide.

From the 1930s onward, fears of both Nazism and Communism shaped the Holy See's foreign and domestic policy. The Italian Communist Party was the largest in Italy and one of the largest in Europe after 1945. The Holy See provided unofficial support to the Italian Christian Democrat Party after 1944, until it disintegrated in 1994.

The broader concern for Eastern Catholic and Orthodox Christians (until the 1990s under communist regimes), was continued by Popes St. John Paul II, Benedict XVI, and Francis. This helps explain many of the stamps issued after the war concerning anniversaries of Eastern European Christian nations, and the foreign policy of *Ostpolitik* by Pope Paul VI. Stamps marked Christian millenniums or anniversaries in Poland (1966), Hungary (1971), the Diocese of Prague (1973), St. Stanislaus (1979), St. Casimir (1984), Lithuania and Latvia (1987), St. Adalbert (1997), and the baptism of the Kievan Rus' (1998). The Diocese of Beijing-Nanking (1990), Marco Polo's return from China (1996), Japan's Expo 1970, Matteo Ricci (2010), and the Synod of Ayutthaya (2014) marked the Christian missionary presence in Asia.

Stamps issued regarding the travels of popes beginning with Paul VI to the present marked relationships with the Eastern Orthodox Christians. In addition, Vatican City stamps commemorated the ninth century missionary work of Ss. Cyril and Methodius by stamps issued in 1963, 1985, and 2013 as well as postal cards in 2008 commemorating the return of Pope St. Clement I's relics to Rome in 868. Pope St. John Paul II proclaimed SS Cyril and Methodius in addition to St. Benedict of Nursia as Co-Patrons of Europe in 1980.

Pope St. John XXIII summoned the Second Vatican Coun-



▲ Left to Right: Vatican City State, UNESCO World Heritage Site, Scott 773, (1986).; Vatican City State, 80th anniversary, Scott 1410 (2009); Swiss Guards, 500th anniversary, Scott 1316 (2005); Centenary of the Palatine Guard (disbanded 1970) and Statue of St. Peter, Scott 142 (1950), which stands at the entrance to St. Peter's Basilica, flanked to the north by a statue of St. Paul. .

cil in 1962 to renew Catholic doctrine in the modern era. The Council finished its work under Pope Paul VI in 1965. Popes from Paul VI onward interpreted and implemented the Council's decisions, and not without controversy. Ecumenical relationships with Eastern Orthodox Churches and other denominations took root during and after the Council, initiatives that intensified during later pontificates.

Relationships with the post-war Italian Republic gradually improved, although not without strong disagreement on social and other policies. Civil turmoil occurred with the 1978 Red Brigades kidnapping of Pope Paul VI's long-time friend and Christian Democrat politician, Aldo Moro. Paul VI intervened by a written appeal and considered paying a ransom for Moro. The urban terrorists murdered Moro after 55 days of captivity. The 13 May 1981 attempted assassination of Pope St. John Paul II is a second example of civil (and international) turmoil affecting Vatican City State.

In order to confront secularism and relativism, Christianity's historic and critical role in the shaping of Europe remained a consistent theme of Popes St. John Paul II, Benedict XVI, and Francis. John Paul II vigorously pursued this theme in his 1988 address to the European Parliament in Strasbourg (Scott 1236k) and in his travels to multiple European locations and Italy. The Holy See unsuccessfully sought to include the historic role of Christianity in shaping Europe in the preamble of the European Union constitution.

Vatican City commemorated the Lateran Treaties on the 25th, 30th, 50th, 80th and 85th anniversaries of the agreements. Stamps commemorating revisions in the Concordat with Italy were issued in 1985 and 2005. A joint 2011 issue with Italy recognized the 150th Anniversary of Italian Unification, stamps unthinkable in the years immediately following 1870. Italy also issued numerous stamps marking Roman Catholic and papal anniversaries or events such as the 1700th anniversaries of the Battle of Milvian

Bridge and the Edict of Milan (2012-2013).

The stamps of Vatican City also commemorate various academies and institutions of the Holy See:

Vatican Observatory Castel Gandolfo:

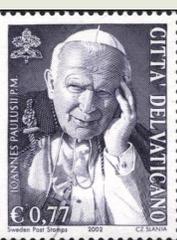
The Vatican's first observatory was commissioned in 1578 by Pope Gregory XIII in the Tower of Winds, now above the Gallery of Maps in the Vatican Museum. In the 1930s the location was transferred to the papal summer residence at Castel Gandolfo, located in Lazio, southeast of Rome. Vatican City commemorated the Vatican Observatory at Castel Gandolfo in 1984 (Scott 733), in a 1986 aerogramme (CEI 18), and in 1991 stamps that were issued to mark the observatory's centenary (Scott 885-887), including the new observatory in Arizona.

The Swiss Guards:

Swiss mercenary soldiers were among the finest from the 15th to the 18th centuries. In 1505, Pope Julius II (1503-1513) requested 200 guards to ensure protection for papal Rome in the often-turbulent city-state politics, as well as occasional threats of intervention from the Holy Roman Empire, France, or other states within or outside the peninsula. In 1955 and in 2005, the 450th and 500th anniversaries of the Swiss Guards were commemorated (Scott 203-208; 1315-1316), the latter, a joint issue with Switzerland. Vatican City also recognized the centenary of the Palatine Guard in 1950 (Scott 140-142), a noble guard disbanded in 1970.

Vatican Radio and L'Osservatore Romano:

Radio Vaticana began operation on 12 June 1931, with a live broadcast by Pope Pius XI. The radio service was set up by Guglielmo Marconi, inventor of wireless telegraphy. Vatican Radio is operated by the Jesuit Order and broadcasts in 47 languages. The original radio tower was on the grounds of the Vatican Gardens. In 1957 a larger transmitter began operation at Santa Maria di Galeria (Lazio). Stamps commemorated Vatican Radio on its 50th anniversary



▲ Left to Right, Top *L'Osservatore Romano* centenary, 1961 (Scott 310); Vatican Radio's 50th anniversary, (Pius XI and Marconi), 1981 (Scott 681), Bottom, 3rd Centenary of the Pontifical Ecclesiastical Academy, 2002, (Scott 1214 a-c); The Pontifical Academy of Science, Vatican Library, Secret Archives, Vatican Observatory at Castel Gandolfo, 1984 Scott 733-736.

sary (Scott 681, 1981, a Marconi issue (Scott 978, 1995), and in a set of 2006 postal cards (CEI 159-163).

L'Osservatore Romano is the daily semi-official newspaper of the Holy See, with daily and weekly issues in eight languages. It was first published in 1861 during the Italian Risorgimento. During its early years, *L'Osservatore Romano* was highly polemical in defense of the Holy See and the subsequent incorporation of Rome into the new Italian kingdom. The grandfather of Pope Pius XII was among the founders. Vatican City commemorated *L'Osservatore Romano* on its 1961 centenary (Scott 310-312) and 150th anniversary in 2011 (Scott 1478a-j).

The Vatican Library & Vatican Secret Archives:

The Vatican Library's origins begin in the 8th century. Until the 13th century, the Lateran Palace served as the Library's location but holdings were dispersed during the 14th century. In 1475 Pope St. Nicholas V (1447-1455) established the library at the Vatican, work continued by Pope Sixtus IV (1471-1484). In 1587 Pope Sixtus V commissioned architect Domenico Fontana to build the current library building. Late Renaissance frescoes are on the walls and ceiling of its Sistine Hall. Vatican City issued stamps on the Library's 500th anniversary (Scott 582-584, 1975), and on its re-opening after renovation (Scott 1506a-c, 2012).

The Vatican Secret Archives separated from the Vatican Library in the 17th century. It is the central depository for the official acts and records of the Holy See, operating under papal authority. "Secret" means "private." Popes began collecting archival documents from the 4th century onwards as Rome gradually served as a court of appeal in matters of faith and administration, decisions that served later as authoritative references. Today, the Archives contain over 50 miles (80 km) of shelving and are open to qualified scholars upon approval. The Archives are located adjacent to the Vatican Library, with extensive underground storage installed in 1980. Its 1st centenary of the Archives' opening is marked by a 1980 aerogramme (CEI

17), a set of 1984 postal cards (CEI 67-71), and stamps marking the 4th centenary of the Archives (Scott 1506, 2012). The Archives contain codices of Canon Law, first codified by Gratianus (d. 1160), Scott C20-21, 1951 .

The Pontifical Academy of Sciences:

The current Pontifical Academy of Sciences was organized by Pope Pius XI in 1936. Vatican scientific academies have roots with Galileo Galilei in the 16th century. Its headquarters are located in the Casina Pio IV in the Vatican Gardens. The 80 international members are recommended by academicians and appointed by the pope. The Academy states its purpose is to promote "mathematical, physical, and natural sciences, and to study related epistemological questions." No limits are placed on the Academy's research. Stamps commemorating the Academy were issued in 1957 (Scott 227-228), in 1984 (Scott 733), and in 1987 (779-782).

The Pontifical Ecclesiastical Academy:

The Pontifical Ecclesiastical Academy was known formerly as the Pontifical Academy of Ecclesiastical Nobles (established 1701). Its purpose is to train priests for diplomatic service to the Holy See through the Secretariat of State. The Academy is located at the Palazzo Severoli in Rome. A 2002 triptych commemorated the Academy's third centenary (Scott 1214a-c).

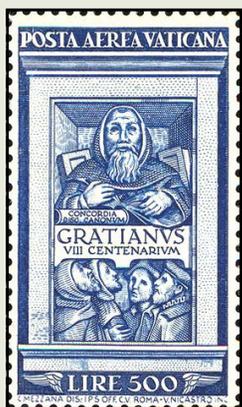
Selected References:

Bosworth, R. J. B., *Mussolini's Italy: Life Under the Fascist Dictatorship, 1915-1945* (London: 2005)..

Hamilton, James C., "Pope John Paul II 25th Anniversary 2003," *Vatican Notes*, Vol. 61, No. 357, 3rd Quarter 2013, pp. 24-30; Vatican City Joint Stamp Issues, *Vatican Notes*, Vol. 59, No. 347, 1st Quarter 2011, pp. 4-9 and Vol. 59, No. 348, 2nd Quarter 2011, pp. 4-10.

O'Malley, John W., S.J., *A History of the Popes—From Peter to the Present* (Lanham, MD: 2010).

Steimer, Bruno and Parker, Michael G., *Dictionary of Popes and the Papacy*, (New York: 2000).



▲ Left to Right, 800th anniversary of first code of Canon Law by Gratianus, C21 (1951); Courtyard of San Damaso, the formal and diplomatic entrance to the Apostolic Palace, postal card of 1978, CEI 46; A leaflet marking the 2010 reopening of the Vatican Library showing the frescoes of the Sistine Hall, named after Pope Sixtus V who commissioned its construction in 1587; The €3,90 stamp depicting the profile of Pope Sixtus V (Scott 1451) is attached to a miniaturized 5th century book on the subject matter for academic study.

Vatican City: A Philatelic Historical Journey

Part 2 — The Popes

When the Roman States began issuing stamps in 1852, Pope Pius IX (1846-1878) authorized use of the papal coat of arms, but not his likeness, on its postage stamps. Pope Pius XI is the first pope to appear on a Vatican City stamp in 1929 (Scott 8-13, E1-E2). As of 2014, approximately 60 philatelic issues feature popes. Images of many other popes also appear on coins of the late Roman and medieval eras.

In selecting images of popes on stamps for this article, one example will be used for each pope after 1929, consistent with the postal history of Vatican City State. Other examples will be selected related to historical eras defined in the text.

Pope means father, *papa* in Latin, *pappas* in Greek. The term applied to bishops in the third century. The Roman jurisdictional term diocese was used to define a bishop's territory, initially a city. After the Council of Nicaea (325), diocese referred to a broader area under a bishop.

The Roman Catholic Church believes St. Peter was given authority by Jesus Christ as leader of the first Christian community. He called Peter "the rock upon which I will build my Church," and gave Peter "the Keys to the kingdom of Heaven" (*Matthew*: 18-19). St. Peter made his way to Rome and was imprisoned. He was martyred under Emperor Nero ca. 65-67 near the obelisk in the circus near Vatican Hill, approximately the same time that St. Paul was also martyred in Rome.

St. Peter was buried in a tomb outside the walls of the City of Rome on Vatican Hill where, by the mid-second century, a marble marker was erected in a necropolis also containing Christian and non-Christian tombs. St. Paul was also buried outside the walls of Rome, the site that in the fourth century became the Basilica of St. Paul Outside the Walls. In the 320s Emperor Constantine I, the Great directed that a basilica be erected over St. Peter's grave in such a way that the high altar was sited directly over the tomb. Old St. Peter's Basilica stood until 1506 when it

was gradually pulled down at the direction of Pope Julius II to make way for New St. Peter's Basilica.

Early popes functioned with other bishops within the small but growing Roman community. Pope St. Pius I (142-155) appears to be the first pope who ruled as a sole Bishop of Rome. Christianity was periodically persecuted until 313. By the sixth century, "pope" most often meant the Bishop of Rome. Pope St. Gregory VII (1073-1085) declared the name applied henceforth only to the Bishop of Rome. The Eastern Orthodox Coptic Patriarch of Alexandria is also styled as pope and traces his lineage to St. Mark.

Popes after St. Peter are the Successors of St. Peter. The *Annuario Pontificio*, (Annual Papal Yearbook) identifies 266 persons from St. Peter to Pope Francis. The first lists of popes appeared in the mid-second century. There are variances or uncertain data among the early sources. Pope Francis (2013-) is the 266th pope and the 265th Successor of St. Peter.

The *Annuario Pontificio* also lists 37 anti-popes, individuals who claimed (or others claimed for them) authority over the Church. Anti-popes are found from the third to the fifteenth centuries but most date to the conflict between popes and Holy Roman Emperors in the 11th to the 14th centuries.

The pope is Bishop of Rome and his see is at the Basilica of St. John Lateran (San Giovanni in Laterano, also called "The Mother and Head of all the Churches"). The nearby Lateran Palace served as the official papal residence traditionally said to have been presented to Pope St. Miltiades (311-314) Emperor Constantine I, the Great (306-337).

Historical Context:

Readers interested in papal history may choose from a variety of books, as well as papal biographical dictionaries, some of which are listed in the reference section. The commentary which follows provides historical context for the papacy. It is



▲ Left to Right: St. Peter, from the Stefaneschi Triptych by Giotto, Scott 1063 (1998); Pope St. Sixtus II, & St. Lawrence, Scott 195 (1955) by Fra Angelico; Pope St. Leo I, the Great and Attila the Hun by Raphael, Scott 152 (1951); Pope St. Leo IX as a pilgrim and receiving the papal miter, Scott 1226 (2002); Pope St. Gregory VII, 900th anniversary, Scott 759 (1985).

designed primarily to highlight a representative selection of popes who have appeared on Vatican City stamps.

From the Beginnings to ca. 600:

Christianity spread from the Near East to the Roman Empire, especially to its cities. It was a sometimes persecuted sect, as witnessed by the martyrdom of Ss Peter and Paul. Persecution intensified in 258 under Emperor Valerian. Pope St. Sixtus II, St. Lawrence, and their martyred companions are depicted by Fra Angelico on Scott 195-196 (1955) and 256-261 (1959) marking the 1,700th anniversary of their martyrdom. Toleration to all religions was granted by the Edict of Milan (313). A larger population and more threats to the Empire occurred in the East. In 330 Emperor Constantine I, the Great, established a new capital at the Greek site of Byzantium, renaming it Constantinople.

Among the most important early leaders of the Roman Christian Community was Pope St. Leo I, the Great (440-461). Leo I's letter to the Council of Chalcedon (451) regarding the divine and human nature of Jesus Christ in one person was acclaimed at the Council with the verbal acclamation "Peter speaks through Leo." Leo also met with Attila the Hun in 452 at Mantua to prevent a sack of Rome, as seen in a fresco by Raphael reproduced on a Vatican City stamp, Scott 150, 152 (1951). In the absence of effective civil government, Pope St. Gregory I the Great (590-604) administered Rome during years of famine, plague, and invasion from the Lombards and others. As did Leo I, Gregory insisted his authority was based upon the primacy of the Roman See because of the martyrdom of St. Peter.

From 600-1500:

The Medieval Era may be subdivided into the early Middle Ages, the High Middle Ages (or "Commonwealth of Christendom"), and the late Middle Ages. During the early Middle Ages a gradual split occurred between the Greek-speaking Eastern and Latin-speaking Western portions of the Roman Empire. In the West, the rise of the Kingdom of the Franks was seen by 8th century popes as a counterbalance to the Emperor at Constantinople and the sometimes ineffective exarch at Ravenna. At the request of Pope Leo III, the Frankish king Charlemagne, traveled to Rome, and restored Leo to the papal throne. On Christmas

Day 800, Leo III crowned Charlemagne Emperor in Old St. Peter's Basilica. This established a link between the papacy and the later Holy Roman Empire that was to be a feature of European and papal politics for the next 1,000 years. (The imperial crown is said to contain stones from Charlemagne's original crown, viewed today at the Hofburg Palace Treasury in Vienna). In 1054 mutual excommunications were issued by both Pope and Patriarch, beginning The Great Schism. The excommunications were removed 1964 with a meeting in Jerusalem by Pope Paul VI and Patriarch Athenagoras I.

There were periods of discord concerning the papacy in the early Middle Ages, especially when powerful Roman families squabbled over papal succession and elections. There were also conflicts about the appointment of bishops, since bishops were the educated class often called upon to render services to feudal princes. The 11th century papal reform movement began at the Benedictine monastery of Cluny at Sâone-sur-Loire, France. The reformers aimed for a papacy separate from society, governed by its own laws, and united to the Successor of St. Peter. Two of the reform leaders were Pope St. Leo IX (1049-1054) on Scott 1226 (2002) and Pope St. Gregory VII (1073-1085), commemorated on Scott 759 on the 900th anniversary of his death.

The 12th century is sometimes referred to as the Commonwealth of Christendom, with such popes as Pope Innocent III (1198-1216), the "arbiter of Christendom." Theoretically all of Western Europe's decentralized feudal monarchies were united under the highest court of appeal in Rome. By the later thirteenth and fourteenth centuries, however, the rise of newly-centralized (non-feudal) monarchies ended this theoretical unity. The papacy was often at odds with the German (and later Spanish) Hapsburg and the French Capetian/Valois dynasties, a trend that continued into the 18th century.

After a two-year disputed conclave and a non-canonical election, Pope Celestine V abdicated after five months in 1294 due to conflicts among cardinals and kings of France and Naples. Discord and division continued in the 14th century, an era of recurring plague that killed one-third of Europe's population.



▲ Left to Right: Pope St. Celestine V, Scott 1020 (1996); Pope St. Nicholas V, 500th anniversary, Scott 199 (1955); Pope Julius II, who initiated construction of New St. Peter's Basilica, Scott 1539 (2013); Pope Clement XIV, who disbanded the Jesuit Order under pressure from Enlightened Despot Monarchies, statute by Canova, Scott 244 (1958); Pope Pius VII, prisoner of Napoleon, statute by Canova; Scott 246 (1958); Pope Pius IX, centenary of death, Scott 634 (1978).

Popes resided in Avignon, France from 1307-1377, encouraged by the French monarchy. In 1377 Pope Gregory XI returned to Rome (cf. stamp in Part 3), but discord continued. After 1378 there were two popes, and three after 1409, who vied for allegiance among European kingdoms. The Great Schism of the West which ended at the Council of Constance, 1414-1418.

The fifteenth century, the *Quattrocento*, is the classic era of the Italian Renaissance. In cities such as Florence, Siena, Milan, or Venice rulers of Italian city-states were patrons of the arts. Pope St. Nicholas V (1447-1455), established Renaissance art and scholarship in partnership with the Church, with popes as patrons, began process that eventually led to the building of New St. Peter's Basilica and built the Vatican Apostolic Palace. Nicholas V is depicted on Scott 199 (1955). He planned to rebuild St. Peter's Basilica and recreate Renaissance Rome as the center of Christian civilization. Pope Sixtus IV (1471-1484) brought papal nepotism to new heights. He also built the Sistine Chapel, established the Vatican Archives and is considered the second founder of the Vatican Library. In 1453 Constantinople fell to the Ottoman Turks ending the East Roman Empire a thousand years after the collapse of the Roman Empire in the West.

1500-1815:

These years witnessed the Reformation, the Council of Trent, the wars of religion (to ca. 1648), and the era of the French Revolution and Napoleon. The rise of centralized monarchical states, a trend from the 14th century onwards, often placed the papacy in difficulties with a long series of wars fought among city-states and outside countries on the Italian Peninsula, during which papal forces and alliances were at times outmatched. Pope Julius II (1503-1513) began the long-awaited process of replacing Old St. Peter's Basilica in 1506, completed 120 years later. Called *Il Terribilis* for his forceful personality, Julius is depicted on a 2013 stamp.

The Reformation movements shattered whatever remained of European unity. It led to a Catholic Reformation and the Council of Trent which opened in 1546. The aftermath of the Reformation and Trent were the wars of religion culminating in the Thirty Years War, 1618-1648. Peace delineated territories controlled by Roman Catholic, Lutheran, or Calvinist rulers. Papal representatives were not invited to the conference leading to the Treaty of Westphalia, a departure from the past. In the 1680s,

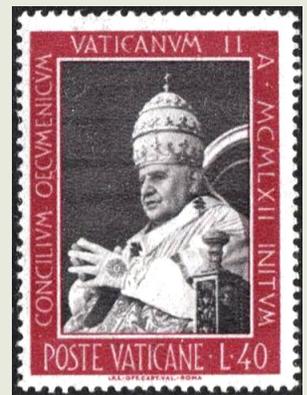
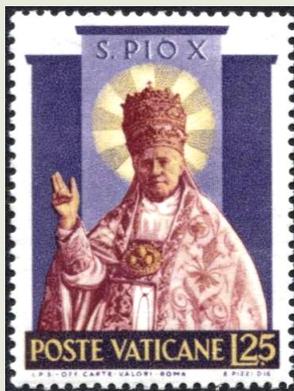
Pope Innocent XI (1676-1689) coordinated an alliance between Emperor Leopold I and King John Sobieski III of Poland that led to the defense of Vienna, under siege by the Ottoman Turks (1683). He also formed an alliance that liberated Hungary and Belgrade (Aerogramme CEI 21, 1984).

The 18th century is the era of the Enlightenment among intellectuals, termed the age of reason over traditionalism. A series of vigorous European monarchs attempted to rule their kingdoms according to modern principles of statecraft. Bureaucracies centralized royal power, often at the expense of Church tradition and authority. One of their targets was the Jesuit Order which had previously served as advisers and educators to European rulers. Although Catholic, the Enlightened Despots wanted to be rid of Church restraints and wanted bishops in the territories they ruled to not be under the control of Rome. This was particularly important for metropolitan bishops who were required to travel to Rome to receive the pallium, a symbol of their office. Catholic monarchs in Austria, France, Spain, and elsewhere persuaded Pope Clement XIV to disband the Jesuits in 1774, although the order was to be renewed in 1814 by Pope Pius VII. Clement XIV is depicted on Scott 244 (1958), with his statue by the sculptor Canova.

Beginning in 1789, the French Revolution convulsed Europe. French troops invaded Italy. Pope Pius VI was arrested and transported to Valence, France where he died in 1799 (See Part 3). Pius VII (1800-1823) was elected at the Benedictine monastery of San Giorgio in Venice because Rome was occupied. Pius VII was arrested in Rome in 1809 transported to near Genoa, followed by a harrowing winter journey over the Alps to Fontainebleau, France. He remained a prisoner of Napoleon until 1814, when Pius VII returned to Rome. At the Treaty of Vienna, the Papal States were restored to the Church (dissolved by Napoleon in 1809). Pius VII and his foreign minister Cardinal Consalvi were hailed as heroes of Europe and their portraits, among others, hang in the Waterloo Room at Windsor Castle in England. Pius VII is depicted in a statue by Canova on Scott 246 (1958).

After 1815:

There was an attempt after 1815 to re-establish political and social order as it was prior to the French Revolution and its subsequent wars. This proved not possible in years of industrialization and social upheaval. In 1830 and 1848 revolutions erupted on



▲ Left to Right: Pope Leo XIII, Scott 1445 (2010); Pope St. Pius X, canonization, Scott 183 (1954); Popes of Vatican City State: Pope Pius XI, Scott 9 (1929); Pope Pius XII, Scott 74 (1940); Pope St. John XXIII, opening Vatican II, Scott 350 (1962).

the continent with demands for republican and representative government, social, and economic reforms. Pope Pius IX, the longest reigning pope in history, was somewhat sympathetic to reform prior to the Revolution of 1848. Pius was forced to flee to flee Rome until order was restored in Rome by French and Austrian troops in 1849. Thereafter, he did not promote political or other changes. He opposed the Italian *Risorgimento* after 1849 due to its often anti-clerical character and upheaval in the Papal States. A Kingdom of Italy was proclaimed in 1861 and Rome was occupied by its troops in 1870. Pius IX is depicted on Scott 634 issued in 1978 on the centenary of his death.

In the years after Italian Unification, popes struggled with factions that wanted the Church to accept and adapt to the increasingly secular modern era, blending faith, reason and science. These years witnessed the growth of parliamentary government and a wider right to vote, social and economic change, and radical political movements. Pope Leo XIII (1878-1903) issued 85 encyclicals and apostolic letters which applied traditional Church teachings to and defined the relationships of the Church with the political, economic, and social context, and the rights and responsibilities as Roman Catholics as citizens. Leo XIII is depicted on Scott 1445 (2010) on the second centenary of his birth. Pope St. Pius X, 1903-1914) held to a traditional Catholic teaching and practices and refused to update Catholic teaching to accommodate modern political theory (Scott 145-148 (1951), 182-184 (1954); Scott 1572 (2014). Popes Benedict XV and Pius XII sought unsuccessfully to broker peace among the warring states and fostered relief efforts during and after the two world wars of the 20th century.

Part I of this series, Vatican City State, covered 20th century developments that led to the Lateran Treaties and some of the issues which faced pontificates in subsequent years, especially the Holy See's foreign policy, and its relationship with the Italian Republic. The eight popes from 1929 to the present are represented by one stamp in this chapter and the 2014 postal cards included a painting of each pope. The reigning pope is depicted on definitives from 1929 to the 1980s when large sets of definitives ceased to be issued. Papal anniversaries are also marked by stamps and, beginning with Francis, stamps marking each year of the pontificate are issued.

Selected References:

Annuario Pontificio, (Annual papal yearbook), published annually by Liberia Editrice Vaticana, Citta del Vaticano.

Baumgartner, Frederic J., *Behind Locked Doors: A History of Papal Elections*, (New York: 2003).

Benedict XVI (Josef Ratzinger), *Milestones: Memoirs 1927-1977* (San Francisco: 1998); with Peter Seewald, *Benedict XVI: Last Testament in His Own Words*, (London: 2017)

Collins, Roger, *Keepers of the Keys of Heaven: A History of the Papacy* (New York: 2009).

Duffy, Eamon, *Saints and Sinners: A History of the Popes*, Fourth Edition (New Haven CT: 2014).

Hamilton, James C., "Pope John Paul II 25th Anniversary 2003," *Vatican Notes*, Vol. 61, No. 357, 3rd Quarter 2013, pp. 24-30; "Pope Benedict XV on Post Cards," *Vatican Notes*, Vol. 61, No. 356, 2nd Quarter 2013, pp. 13-15; "Pope St. Pius X on Post Cards," Vol. 63, No. 365, 3rd Quarter 2015, pp. 12-15; "Pope John Paul I: Historic *Sede Vacante*," Vol. 63, No. 365, 3rd Quarter 2015, pp. 34-35. .

Hebblethwaite, Peter, *Paul VI: The First Modern Pope* (New York: 1993); *The Year of Three Popes*, (Collins: 1979), for John Paul I.

Kelly, J. N. D., *Oxford Dictionary of Popes*, updated edition (Oxford: 2005)

Kertzer, David I., *The Pope and Mussolini: The Secret History of Pius XI and the Rise of Fascism in Europe*, (New York: 2014).

Luciani, Albino (Pope John Paul I), *Illustrissimi: Letters from Pope John Paul I*, (Boston: 1978)

Madden, Thomas F., *Istanbul: City of Majesty at the Crossroad of the World* (New York: 2016).

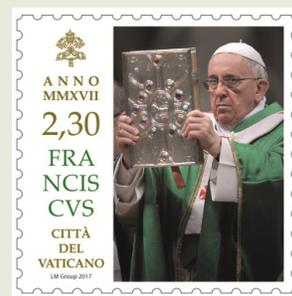
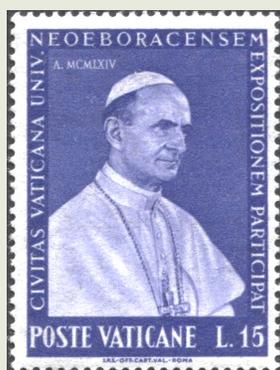
Maxwell-Stuart, P. G., *Chronicle of the Popes*, (London: 1997).

Ratzinger, Georg and Heseman, Michael, *My Brother the Pope* (San Francisco: 2012)

Roncalli, Angelo Giuseppe (Pope St. John XXIII), *Journal of a Soul*, (New York: 1964).

Ventresca, Robert A., *Soldier of Christ: The Life of Pope Pius XII* (Cambridge MA: 2013).

Weigel, George, *Witness to Hope: The Biography of Pope John Paul II* (New York: 2001), Updated edition 2004).



▲ Left to Right: Pope Paul VI, 1964 New York Worlds Fair issue, Scott 383; Pope John Paul I, Scott 641 (1978), St. John Paul II, 80th birthday issue of 2000, Scott 1153; Pope Benedict XVI, Scott 1295 (2005); Pope Francis, (2017), Scott N/A.

Vatican City: A Philatelic Historical Journey

Part 3 — Papal Travels

The modern era of papal travels began with Pope Paul VI. However, popes traveled long before the mid-twentieth century. Compared to papal travel after 1964, the scope and purpose of earlier travel considerably varied.

St. Peter traveled to Rome. Several early popes died in exile. St. Clement I (ca 92-99) by tradition was exiled to the marble mines of the Crimea where he was martyred by drowning in the Sea of Azov. Other popes were exiled to the lead or silver mines of Sardinia during political or theological disputes in the 3rd and 4th centuries.

During the 6th to the 8th centuries several popes traveled to Constantinople. Pope John I was the first to do so in 510. In an era of theological turmoil between East and West, Pope St. Martin I (649-653) was seized at the Lateran Basilica by the Byzantine Exarch and smuggled out of Italy, eventually arriving by ship at Constantinople. He was imprisoned, flogged, and condemned to death, and eventually banished to Chersonesus in the Crimea where he died in 655 from ill-treatment. The last pope to visit Constantinople was Constantine in 710 until Paul VI visited Constantinople (Istanbul) in 1967.

During periods of civil turmoil, popes traveled (or fled) to more secure locations within Italy, such as Orvieto in Umbria, one of the many fortified towns on the peninsula. Viterbo and Perugia also served as places of refuge. Pope Stephen II (752-757) traveled to the Basilica of St. Denis near Paris to crown Pepin the Short as King of the Franks in 754. After an assault by a Roman mob, Pope Leo III fled to Paderborn in 799, Charlemagne's residence on the Rhine, because of civil turmoil in Rome. Charlemagne later traveled to Rome and restored order. Pope Leo III crowned Charlemagne Emperor on Christ-

mas Day 800 in Old St. Peter's Basilica.

Pope St Leo IX (1049-1054) was nominated as pope in Germany by Emperor Henry III. He entered Rome as a pilgrim and was accepted by the Roman clergy and people as the Successor of St. Peter. He held synods in Italy, France and Germany, implementing reforms in the election of bishops and other matters, significantly restoring papal prestige. A failed military expedition against the Norman dukedom in Southern Italy led to his imprisonment in 1053. After nine months he was released but died shortly thereafter, Scott 1225-1227 (2002).

Pope Urban II traveled to the Abbey of Cluny and the Council of Clermont in France in 1095. At the end of the council he called for a crusade to free the Holy Land from Muslim control, eventually launching the First Crusade (1096-1099). Medieval courts tended to travel periodically due to outbreaks of plague, needs of sanitation, and expense for host monastic or episcopal institutions. Pope Innocent III (1198-1216), one of the greatest of the medieval lawyer-popes, who also approved the Franciscan Order, died in Perugia, perhaps from malaria. During the fourteenth century seven Popes resided in Avignon from 1305-1377. Pope Gregory XI returned to Rome from Avignon in 1377, Scott 614a (1977). Anti-popes also resided at Avignon from 1378 to 1417, as well as in Pisa after 1409.

In more recent eras, Pope Pius VI (1775-1799) traveled to Vienna to meet with Hapsburg Emperor Joseph II (1765-1790), a coach journey of 54 days one-way in January-March 1782. Joseph II (an Enlightened Despot) aimed to control the bishops and church in the Holy Roman Empire, dissolved convents and monasteries at will, and forbade his bishops to travel to Rome. Pius VI received only vague



▲ Left to Right: Pope St. Leo IX as prisoner of the Normans 1053 Scott 1227 (2002); Pope Gregory XI returns from Avignon to Rome, led by St. Catherine of Siena, Angelic Ss. Peter and Paul with swords are depicted above the scene, fresco by Giorgio Vasari, Scott 614a (1977); Pope Pius VI statue by Canova, Scott 245 (1958); Pope St. John XXIII prays before the silver and glass casket of Pope St. Pius X prior to its travel from the Vatican Railway Station to Venice in 1960, Scott 282; Pope Paul VI's visit to India 1964, Scott 403 (1964).

assurances for his efforts from the Emperor and his Chancellor, Kaunitz. When France invaded Italy in the wars of the French Revolution, Pius VI was imprisoned and transferred to France where he died in 1799. Local clergy, who had taken an oath to the French revolutionary government, refused to provide a Christian burial for “Citizen Braschi.” He is depicted on a statue by Canova, Scott 245 (1958).

Pius VII (1800-1824) was elected in Venice because Rome was occupied by French troops. In 1804, acceding to Napoleon’s demand, Pope Pius VII traveled to Paris to be present at the coronation of Napoleon as Emperor. In 1809, Pius VII was arrested in Rome and transported to near Genoa and later Fontainebleau, France on orders of Napoleon. The papal archives, art treasures, and papal tiara were shipped to France where Napoleon intended to permanently locate future popes. The winter-time trip over the Alps was a severe trial to the frail pontiff. He was not freed until the Emperor’s armies met with reverses after 1812. In 1814 Pius VII returned to Rome in triumph. Upon reaching Rome, his carriage was pulled by young Roman aristocrats to St. Peter’s Basilica. His first act was to prostrate himself before the Tomb of St. Peter (cf. stamp in Part 2).

Pius IX (1846-1978) fled Rome during the Revolutions of 1848. The Republic disarmed the Swiss Guards and revolutionaries assassinated the papal chief minister. Pius returned to Rome in 1849 when order was restored by Austrian and French troops. After September 1870 when troops of the new Italian Kingdom occupied Rome, Pius IX and his successors, Leo XIII, Pius X, Benedict XV, and Pius XI (until the 1929 Lateran Treaties) did not leave the Vatican, calling themselves, “prisoners of the Vatican.” However, fulfilling Patriarch Sarto’s promise to return to Venice after the 1903 conclave, St. John XXIII sent the silver and glass casket of Pope St. Pius X to St. Mark’s Basilica in April 1960 for one month (Scott 281-283).

Popes Pius XI and Pius XII did not travel outside of Italy as popes. Pius XI authorized building the Vatican Railway but did not use it for personal travel. Before becoming

pope, both Pius XI and Pius XII traveled in Europe, serving in the papal diplomatic service. Cardinal Pacelli also traveled by the *SS Conte di Savoia* ocean liner to North America in 1936. Pius XII made several trips into parts of Rome after World War II aerial bombing to provide consolation and relief to residents.

St. John XXIII personally visited churches in his Roman Diocese, the first pope to do so after 1871. He also traveled by train to Assisi and Loreto in 1962 to pray for the upcoming Vatican Ecumenical Council, the first pope to travel outside Rome since 1857. John XXIII did not travel outside Italy as pope, although previously he served in the papal diplomatic service in Turkey, Greece, Bulgaria, and France.

Pope Paul VI:

Paul VI is the first modern pilgrim pope. Between sessions of the Second Vatican Council, in 1974 Pope Paul traveled to the Holy Land to meet with Patriarch Athenagoras I. They jointly removed the mutual excommunications levied in 1054. Athenagoras I traveled to Rome in 1967. Pope Paul met with Athenagoras again in Ephesus and Constantinople (Istanbul) in 1967. Similar contacts continued during the pontificates of John Paul II and Benedict XVI. Pope Francis and Patriarch Bartholomew I commemorated the 25th anniversary of this meeting in Jerusalem in 2014.

From 1964 to 1970 Pope Paul VI embarked upon eight trips outside Italy, visiting all six inhabited continents. In comparison to travels by John Paul II, these were usually shorter and less elaborate journeys. The 1965 visit to the United Nations and the International Labor Organization trip in 1969 were one-day journeys and several others outside Italy required two or three days. Pope Paul’s visits to India (1967), and Bogota (1968) were to participate in International Eucharistic Congresses.

Inscriptions on Vatican City postage stamps reveal Pope Paul VI’s mission for these travels: “*Paulus VI Peregrinus Apostolicus* (Paul VI Apostolic Traveler), 1964, “*Paulus*



▲ Left to Right: Paul VI’s visit to Africa 1969 , Scott 473 (1969); Pope John Paul II celebrates Mass in Warsaw’s Victory Square in 1979, Scott 1236b (2003); John Paul II at Fatima in 1982, Scott 1236e (2003); John Paul II’s 1988 visits to South America and Africa, Scott 845, and 847 (1989); John Paul II in France in 1996, Scott 1061 (1997); Pope John Paul II’s 1998 visit to the Italian Parliament in Rome, Scott 1122 (1999) in a design by artist Giovanni Hajnal.

VI Missionarius Apostolicus (Paul VI Apostolic Missionary, 1964, “*Paulus VI. P.M. Pacis Nuntius* (Pope Paul V Message of Peace, 1965, “*Pastor Gentium* (Pastor to Nations, 1969, and “*In Universum Mundum* (to the Whole World), 1970. His 1964 speech to the United Nations General Assembly called for “*no more war, never again war. Peace, it is peace that must guide the destinies of people and of all mankind.*”

Paul VI wanted to travel to Poland in 1966 to celebrate its one thousand years of Christianity. Pope Paul’s trip was denied by the communist regime because of disagreements with Cardinal-Primate Wyszynski over Church organization in Poland’s western borderlands.

St. John Paul II:

Pope John Paul II (1978-2005) visited 129 countries in 104 trips, traveling over 725,000 miles, over three times the distance of the earth to the moon. He completed nine visits to his native Poland and seven trips to the United States (counting two refueling stops in Alaska). Many of the visits were the first ever by a pope to that country, such as the United Kingdom (1982), Canada (1984), Scandinavian countries including Iceland (1989), Latvia, Lithuania, and Estonia (1993). He was the first pope of the modern era to visit Egypt (2000), the first to visit Greece in nearly 1,300 years (2001), as well as the first to visit and pray in a mosque (Damascus, Syria 2001). During the 2000 Great Jubilee of the Millennium, he visited Mt. Sinai (Egypt), Jordan, Israel, Palestine, and Fatima (Portugal).

There were few countries Pope John Paul II did not visit: most Muslim countries in the Middle East and Northern Africa (except Jordan, Egypt, Tunisia, and Morocco), Namibia, Russia, China, Tibet, Mongolia, North Vietnam, Pakistan, and Greenland. He visited Thailand but not other Southeast Asian countries. He visited all of South America except Guyana, Suriname, and French Guiana.

Longstanding disputes with the Russian Orthodox Church prevented a papal visit to Moscow, although numerous attempts were made to arrange a trip. He did visit the Ukraine and Armenia., Kazakhstan, formerly part of the

Soviet Union. Similarly he did not visit China because of communist restrictions on Catholics and the regime’s promotion of a Chinese Patriotic Catholic Association.

John Paul II also visited locations in Italy, including pastoral visits as Bishop of Rome and numerous locations on the peninsula. He delivered the first papal address to the Italian Parliament on 15 November 2002. A consistent message of this and nearly all of his addresses emphasized the historic role of Christianity in shaping history.

Rather than list a catalogue of John Paul II’s travels, one example will be examined. Pope John Paul II’s first visit to Poland 2-10 June 1979, the first after his election, was for Polish people and people everywhere a very significant national event, with international repercussions. His itinerary reflected Poland’s historical Christian core: Warsaw, Gniezno, Jasna Gora, Czestochowa, Kraków, and then his birthplace at Wadowice, south of Kraków.

Warsaw’s Victory Square, a symbol of freedom and the Tomb of Poland’s Unknown Soldier, was the setting for the 2 June Mass. It included a homily in which Pope John Paul asked the people of Poland to be witness to Poland Christian past, from St. Stanislaus (d. 1079) to the present:

“It is therefore impossible without Christ to understand the history of the Polish nation—this great thousand-year-old community—that is so profoundly decisive for me and each one of us. ...The Millennium of the Baptism of Poland, of which Saint Stanislaus is the first mature fruit—the millennium of Christ in our yesterday, and today—is the chief reason for my pilgrimage, for my prayer of thanksgiving together with all of you, dear fellow-countrymen, to whom Christ does not cease to teach the great cause of man; together with you, for whom Jesus Christ does not cease to be an ever open book on man, his dignity and his rights and also a book of knowledge on the dignity and rights of the nation.

“Today, here in Victory Square, in the capital of Poland, I am asking with all of you, through the great Eucharistic prayer, that Christ will not cease to be for us an open book of life for the future, for our Polish future. ...And I cry—I who am a Son of the land of Poland and who am also Pope John Paul II—I cry from all the depths of this Millennium, I cry on the vigil of Pentecost: Let your Spirit descend. Let your Spirit descend and renew the face of the earth, the face of this land.”

The Polish communist government did not promote the papal visit and state-controlled media barely mentioned



▲ Left to Right: Pope John Paul II’s 1991 apostolic travels to Portugal, and Poland (2nd visit 1991), and Brazil, Scott C92-93 (1992); John Paul II’s 1999 travels to Mexico, Romania, Poland, Slovenia, India, and Georgia, se-tenant strip of 5, Scott 1167a-e (2000).

the Pope's presence. However, millions attended the events. In subsequent years, John Paul II gave tacit approval to the Polish Trade Union, Solidarity (*Solidarność*), which ultimately helped topple the regime in Poland. Similar developments followed elsewhere in Eastern Europe 1989-1990 and in the Soviet Union in 1991.

Vatican City issued stamps commemorating John Paul II's apostolic visits, with the issues appearing in a group the year following his travels, some of which were among the later air mail sets issued. At least 125 stamps commemorated John Paul II's travels issued 1979-2005. In addition, some of the stamps included the 2003 M/S issued at the 25th anniversary of the pontificate (Scott 1236a-y) reflected John Paul II's travels.

Pope Benedict XVI:

During his 2005-2013 pontificate, Pope Benedict XVI embarked upon eight trips, visiting 29 countries. Benedict completed three trips to his native Germany, as well as three to Spain. The visits to Germany and Spain coincided with World Youth Days in 2005 and 2011. He also traveled to locations in Bavaria associated with his service as Bishop of Munich and Freising and his birthplace in Marktl am Inn near Regensburg.

Pope Benedict XVI visited Turkey in 2006, invited by Patriarch Bartholomew I. Pope and Patriarch prayed together for Christian unity at the Patriarchal Church of St. George in Istanbul. He attended the St. Andrew's Day Divine Liturgy to symbolize efforts to heal the breach between Eastern and Western Christianity. Benedict XVI visited Hagia Sophia and the Blue Mosque. The second joint philatelic depiction of a pope and patriarch is depicted on Scott 1369 (2007), the first on Scott 442 (1966). Participation in these events continued efforts that began with Pope Paul VI in 1964 and continued by John Paul II to create an improved relationship between Catholicism and Orthodoxy.

Pope Benedict XVI visited the United States and addressed the United Nations in April 2008. He traveled to Malta, Portugal, Cyprus, and the United Kingdom in 2011. In Malta he commemorated the 1,950th anniversary of St.

Paul's shipwreck on the island in year 60. In the United Kingdom, he visited both England and Scotland, the second visit by a pope but the first papal state visit, during which he was received by Queen Elizabeth II in Edinburgh at Holyrood Palace. He beatified Venerable John Henry Cardinal Newman (1801-1890) in Birmingham, England. He called Newman "a great doctor of the Church." His travels to Malta and the United Kingdom are depicted on Scott 1485 and 1488 (2011).

Pope Francis:

Pope Francis visited Brazil in 2013, to participate in World Youth Day. Also in 2013 he visited Lampedusa, an Italian island off the coast of Tunisia to draw attention to the plight of economic refugees from North Africa. He also visited Cagliari, Sardinia to visit a Marian shrine, and Assisi to visit shrines associated with St. Francis, his papal namesake. In 2014, Francis visited Jordan, Israel, and Palestine, meeting with Patriarch Bartholomew I and religious and political leaders. He also traveled to E.U. headquarters in Strasbourg, Korea and Albania. In 2015 he visited South American countries and Cuba and the United States, to attend the World Meeting of Families in Philadelphia. He also canonized Junipero Sera, addressed the United States Congress and the United Nations. In February 2016 he met at the Havana, Cuba airport with Patriarch Kirill of Moscow and all Rus'. In April 2017 he visited Cairo Coptic Christian sites following terrorist attacks.

Selected References:

Kelly, J. N. D., *Oxford Dictionary of Popes* (Oxford: 2005).

Lamothe, Michael, "Pope Pius X's Return to Venice 50 Years Ago," *Vatican Notes*, Vol. 58, No. 343, 1st Quarter 2010, p. 23; "The Pilgrim Pope: The Travels of Pope Paul VI," Part I, *Vatican Notes*, Vol. 60, No. 352, 2nd Quarter 2012, pp. 10-15; Part II, Vol. 30, No. 353, 3rd Quarter 2012, pp. 10-15; Part III, Vol. 30, No. 354, 4th Quarter, pp. 10-15; The 1966 Millennium of Polish Christianity and Pope Paul VI," *Vatican Notes*, Vol. 61, No. 355, First Quarter 2013, pp. 32-35.

Noonan, Peggy, "We Want God," *The Catholic World Report*, May 2005, pp. 50-52 (Pope John Paul II's 1979 visit to Poland).

The Vatican City website, www.vatican.va, may be accessed to locate information about papal travels beginning with Paul VI.



▲ Pope John Paul II at the Church of the Holy Sepulcher in Jerusalem during the 2000 Jubilee Year, Scott 1188 (2001); Pope Benedict XVI and Patriarch Bartholomew I in Turkey in 2006, Scott 1369 (2007); Benedict XVI's 2011 visit to Malta with image of St. Paul and the United Kingdom (with image of Blessed John Henry Cardinal Newman), Scott 1485 & 1488 (2011); Pope Francis' visit to Lampedusa, Cagliari (Sardinia), and Assisi in 2013, Scott 1580 (2014); Francis' at the Blue Mosque in Istanbul, and at the Blue House, Seoul Korea in 2014, Sc. 1600-1601 (2015).

Vatican City: A Philatelic Historical Journey

Part 4 — Basilicas, Churches, Shrines, Architects

A pilgrim visiting an ancient Roman basilica is immediately linked to generations of Christians over two millennia. The Basilicas, churches, and shrines constitute a priceless heritage of art and architecture, for the celebration of sacraments for over 1,700 years, and are often featured on Vatican City stamps. Philately also marks the work of architects, some of which is considered below. Art in basilicas, such as Michelangelo's frescoes in the Sistine Chapel, is covered in Part 7.

Basilicas and Architects in Philately:

In architectural terms, a basilica is a church with a nave and side aisles. In ancient Rome, basilica meant an open public building such as a court. Designed as a parallelogram, a basilica's width is not more than one-half nor less than one-third of the length. In longer structures, two or more porticoes were built on the shorter sides. A semi-circular apse and a narthex were common features, as was a transept crossing the nave, creating a cruciform appearance. Not all churches are in the form of a basilica. Popes may designate certain churches as major or minor basilica. The four major basilicas are located in Rome.

St. Peter's Basilica and Vatican City State first appeared on definitive and espresso stamps in 1933 (Cf. Part 1). The four papal basilicas are featured most often on stamps. The remarkable 1949 Roman Basilicas set included many of the oldest historic basilicas of Rome. A 1967 issue commemorated not only Ss. Peter and Paul on their 1,700th anniversary of martyrdom but the baldacchini of the two basilicas which bear their names. Architectural features of St. Peter's Square were featured on air mail stamps especially in the 1950s, and postal cards and ATM stamps after 1990. Papal residences, closely associated with basilicas, were issued in 1988 and 1993.

Basilicas and churches outside Rome but in Italy include those in Milan and Venice, as well as Monte Cassino, Assisi, and Trent. With some exceptions, most of the basilicas, ca-

thedrals, churches outside of Italy appear on stamps associated with anniversaries of saints, historical events, or papal travels. For example, some of the stamps associated with the travels of St. John Paul II or Benedict XVI include an image of a cathedral associated with a papal visit. Stamps marking saint's anniversaries may contain an image of a basilica or church associated with a saint's life or burial. All of the churches associated with shrines depicted on Vatican City stamps are located in Italy or Europe. Each of the four Renaissance and Baroque era architects depicted on stamps or aerogrammes are Italian, with Michelangelo being first represented on stamps in 1964.

Basilicas of Rome:

The great basilicas of Rome date from the early fourth century, after the 313 Edict of Milan. Prior to that time, the scattered Roman Christian community gathered in house churches, some of which later were the or near the sites of the ancient basilicas we know today. Many of the most famous basilicas and churches were constructed over necropolises. Because Christians practiced inhumation rather than cremation, Christians were buried outside the walls of Rome in catacombs where early Christian art is preserved. The tombs of St. Peter and St. Paul were a pilgrimage site from the mid-second century onwards. Pope St. Damasus I (366-384) memorialized tombs of early Christians, preserving their location (Scott 749-751, 1984).

Although many of the ancient Roman Basilicas date from the fourth or fifth centuries, it must be remembered that the structures we visit today changed over time due to the need for larger space, structural weaknesses, the interests of patrons such as popes, emperors, or others, the ravages of sack, fire, earthquake, and political turmoil, new architectural concepts, or construction techniques. Some of the subsequent structures retain some features or earlier basilicas, although much art, statuary, or other decorations were lost or destroyed.



▲ Old St. Peter's Basilica and Pope St. Sylvester I, Scott 161 (1953); Basilica of St. John Lateran, Scott 1138 (2000); St. Peter's Basilica and Square after Piranesi, Scott E11; (1949); Michelangelo's dome for New St. Peter's Basilica, cachet from postal card CEI 17 (1950).

St. Peter's Basilica and Vatican City State first appeared on definitive and espresso stamps in 1933, as referenced in Part 1. Vatican City issued four sets of stamps featuring the great basilicas of Rome: The 1949 Roman Basilicas set (Scott 122-130, E11-E12), the 1953 Popes and St. Peter's Basilica series (Scott 158-168, E13-E14), the 1993 Architecture of Vatican City and Rome set (Scott 917-926), and the 2000 Millennium issue (Scott 1137-1140). In addition to the four papal basilicas, the 1949 issue featured the basilicas of St. Agnese, St. Clement, St. Prassede, Santa Maria in Cosmedin, Santa Croce in Gerusalemme, St. Sebastian, and St. Lawrence. The 1993 Architecture set also featured other palazzos of the Holy See, such as the Apostolic Palace, the Lateran Apostolic Palace, and Castel Gandolfo. The 2000 set featured only the four Papal Basilicas of Rome, also depicted on the 2000 ATM stamps (CEI 1-5). The crown jewels among these four issues is the 1949 Roman Basilicas stamps based in part on the mid-18th century sketches of Giovanni Piranesi (d. 1778).

The Basilica of St. John Lateran, the pope's see as Bishop of Rome, the "Mother and Head of all the Churches," is an imperial palace given by tradition to Pope St. Miltiades (311-314) by Emperor Constantine I, the Great in 313 and formally consecrated by Pope Sylvester I (314-335). Its transept is featured on the 1960 Roman Diocesan Synod set, Scott 273-274 and its baldacchino on Scott 452 (1967). The Basilica's Apostolic Palace served as the papal residence until the 14th century. During times of civil unrest into the later Middle Ages, Anagni, Orvieto, Perugia, or Viterbo served as papal residences because these fortified towns provided security.

Construction of Old St. Peter's Basilica started in the mid 320s during the pontificate of St. Sylvester I, Scott 161 (1953). At the direction of Constantine I the high altar was located directly over the mid-second century travertine marble shrine for the Tomb of St. Peter. In order to accomplish this, a major engineering effort removed a substantial portion of Vatican Hill (*Mons Vaticanus*) to create a level place for the new basilica, filling in the Christian and Non-Christian necropolis.

New St. Peter's Basilica is commemorated on the 1953 "Popes and Basilica" series of stamps, includes a vignette of the pope responsible for phases of the basilica's construction.

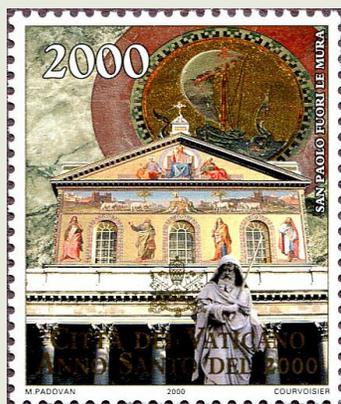
The 500th anniversary of the start of construction of New St. Peter's Basilica was marked by two designs on 2006 miniature sheets bearing a line drawing of the Basilica with medallions (Scott 1332-1333).

The locations of papal residences are intertwined with the great basilicas. After the Avignonese Papacy (1305-1377) and the return of popes to Rome, civil unrest and fire damage to the Lateran Apostolic Palace caused the location to be less desirable. In the later 14th and during the 15th centuries papal residences included Santa Maria in Trastevere and Santa Maria Maggiore. Popes Nicholas V (1447-1455) and Sixtus V (1485-1490) are primarily responsible for reconstructing the current Apostolic Palace adjacent to St. Peter's Basilica. Papal residences also included Rome's Quirinal Palace (1583-1870) and the Apostolic Palace at St. Peter's Basilica. The papal summer residence at Castel Gandolfo dates from the pontificate of Urban VIII (1623-1644), marked by a set of 1988 postal cards, CEI 82-84.

Other early Roman basilicas included St. Paul's Outside the Walls. St. Paul's place of burial was marked by a memorial after his martyrdom. In 324 Emperor Constantine I directed that a basilica be constructed over the tomb, consecrated in the 320s. Renovations in the 4th-5th centuries enlarged the Basilica. Arnolfo di Cambio added the late-13th century baldacchino. The Basilica was rebuilt after a devastating 1823 fire.

Construction of Santa Maria Maggiore began in the 430s under Pope Sixtus III (432-440). It is the largest of 25 Marian churches in Rome and is also known as Our Lady of the Snows, a tradition about its origin during an unusual mid-summer snowfall during the pontificate of Liberius (352-356). Depictions of the four great papal and pilgrimage basilicas (St. John Lateran, St. Peter's, St. Paul's Outside the Walls, and Santa Maria Maggiore) are featured on a 1950 set of Holy Year stamps, Scott 133 and 137.

St. Peter's Basilica, the dome, cupola, and the Holy Door appear on ordinary and airmail stamps as well as postal cards. For example, four early air mail stamps depicted a dove above St. Peter's Square (C2, C5 in 1938 and C9, C11 in 1947). Scott C22-C23 (1953) and C33-C34 (1958) depicted



▲ The Basilica of St. Paul Outside the Walls, Scott 1140 (2000); Basilica of Santa Maria Maggiore, Scott 130 (1949), after Piranesi; the four papal pilgrimage basilicas, 1950 Holy Year, Scott 137 (1949); The Church of the Holy Sepulcher, Scott 1602 (2015), a joint issue with Israel.

Michelangelo's dome while C45-C46 featured an airplane over the Basilica. The first 13 aerogrammes (1950-1976) featured St. Peter's Dome in various configurations as did annual postal cards issued from 1949-1950. Architectural designs for the Dome's cupola are depicted on the 1990 set of postal cards (CEI 89-92). The Dome is featured on the first ATM stamp in 2000 (CEI 1) and one 2012 Europa issue (Scott 1501). Exceptional historical views of Old and New St. Peter's Basilica are included on postal cards CEI 55-62, issued in 1982. The Basilica's Holy Door opened for the Holy Year 2000 is on Scott 1128-1135 and M/S 1136a-h. The Pantheon (Santa Maria Rotunda) is represented on a 2009 set of postal cards (CEI 173-177).

Basilicas in Italy Outside Rome:

The sees of Milan and Venice are historically prominent. An early fresco of St. Ambrose in the Basilica in Milan is depicted in Scott 1051 (1997) and postal cards CEI 76-79 (1986). Milan was an important administrative center in Lombardy for the Church, the Roman Empire, and during the Medieval era, with Lombardy's Iron Crown as the prize.

Venice was a Mediterranean power from the ninth and into the sixteenth centuries, with an empire that extended into the Levant, Crete, and Aegean, with trade to Constantinople. Venice's Basilica of St. Mark, includes the Tomb of St. Mark the Evangelist. His remains were smuggled out of Alexandria in a cask of pork to evade Muslim guards in 828. The Basilica is featured in a "UNESCO Save Venice" set issued in 1972 (Scott 518-520, 520a). Its ninth centenary is commemorated on a set of postal cards in 1994 (CEI 104-108). The four horses on the balcony above the portal of the basilica were acquired as part of loot from the Sack of Constantinople during the Fourth Crusade (1202-1204), when Venetian ships transporting soldiers to the Holy Land were diverted to the East Roman capital, an assault from which Constantinople never fully recovered.

Other well-known churches in Italy but outside Rome include St. Benedict's Abbey at Monte Cassino (Scott 415, 1965 and 672, 1980). The Basilica of St. Francis of Assisi

is depicted in Scott 185-186, (1954) on a 1993 postal label attached to Scott 916. The millennium of the Abbey of Grottoferrata was marked on 2004 postal cards (CEI 151-155). Most meetings of the Council of Trent were held at St. Vigilio Cathedral (Scott 110).

Churches Outside Italy:

The churches outside Italy are also featured on stamps, especially if there is a relationship with papal travels, saints, or historical events. For example, Bethlehem's Church of the Nativity and Basilica of the Holy Sepulcher in Jerusalem (Scott 376-377, 1964), visited by Pope Paul VI in his first journey outside Italy. Pope Francis visited the Basilica of the Holy Sepulcher in 2014, marked by a 2015 joint issue with Israel (Scott 1602). Pope Paul VI visited cathedrals in Manila, the Philippines, and Sydney, Australia in 1970, Scott 498-499. The 40th International Eucharistic Congress set included Melbourne, Australia's cathedral, Scott 533 (1973).

The Church of St. Hripsime, one of the oldest churches in Armenia, is named after an early 4th century virgin-martyr, depicted on Scott 545 (1973). Krakow Cathedral appears in the set of stamps marking the 9th centenary of St. Stanislaus' martyrdom, Scott 651 (1979). The 500th anniversary of the birth of St. Casimir depicts the Cathedral of St. Stanislaus and St. Vladislav in Vilnius, Lithuania on Scott 264-265 (1959) and the 5th centenary of his death in 1984 (Scott 731-732). St. Casimir's tomb is located in its chapel. Christianity persevered in Armenia, Poland, Lithuania during their incorporation into the Soviet Union, as well as Armenia's prior brutal subjection to the Ottoman Empire.

In stamps marking papal travels, small vignettes of cathedrals during the visits of Pope St. John Paul II in 1991, and Pope Benedict XVI in 2007, 2010, and 2011. The Baltimore, Maryland Basilica and the Baltimore Cathedral are featured on Scott 842 and 844 (1989). French churches include Notre Dame and Sacre Coeur (postal cards CEI 85, 87, 1989) and Rouen Cathedral (Scott 933, 1993). Churches associated with the 80th birthdays of Pope St. John XXIII and Pope Benedict XVI were issued in 1961 and 2007.



▲ St. Jerome fresco and the interior of the Milan Basilica, Scott 1051 (1997); the front exterior of the Basilica of St. Mark, Venice, Scott 520 (1972); Basilica of the Assumption of the Blessed Virgin Mary, Baltimore, MS, Scott 842 (1989); Basilica of St. Francis of Assisi, Scott 185 (1954); St. Benedict's Abbey of Mt. Cassino, Scott 415 (1965).

Shrines:

Vatican City stamps commemorate basilicas at both Lourdes (Scott 1338, 2008) and Fatima (456, 1967), as well as other shrines such as Mariazel (Austria) on Scott 229 and 231 (1957) and Loreto (Italy) on Scott 977 (1995). The Benedictine Abbey of Einsiedeln (Switzerland) is depicted on Scott 300 (1961). The 1500th anniversary of the Mother of Grace shrine at Mentroella is depicted in a painting by Giorgio Borghesani, Scott B5, 2010.

Architects:

Renaissance-era architects Bramante, Michelangelo, Bernini, Palladio, and Vignola are depicted on stamps.

Pope Julius II (1503-1513) named Donato Bramante (1444-1514) papal architect in 1506. Bramante submitted the first design for New St. Peter's Basilica, in the form of a Greek cross, with four large chapels in each corner of the basilica and a larger dome over the structure's crossing. Bramante also designed the Belvedere Courtyard linking the Basilica with the Belvedere Palace. The architect was commemorated on a 1972 set of stamps (Scott 515-517) and a 2014 miniature sheet on the 500th anniversary of his death (Scott 1568).

Michelangelo Buonarroti (1475-1567) is known for his famous sculptures such as *The Pieta*, his Sistine Chapel frescoes, and his architectural revision of the design for the Dome of St. Peter's Basilica. Michelangelo's work is featured on eleven sets of stamps 1964-2015. Examples include *The Pieta* (Scott 384, 386 in 1964 and 532, in 1973) and the four se-tenant stamps, (Scott 944-951, and miniature sheet 952), issued in 1994 to commemorate restoration of the Sistine Chapel Ceiling. (Part 7).

Biographer Franco Mormando writes, "No other artist has left so large, so enduring, and so delightful a mark on Rome as [Gian Lorenzo] Bernini," (1598-1680). He designed the colonnade around St. Peter's Square, as well as the baldacchino over the Basilica's high altar and the *Cathedra Petri*, on the apse. These serve as examples of triumphal Baroque art and architecture. A set of four 1980 stamps, Scott 673-

676, marked the third centenary of Bernini's death. (For fountains in St. Peter's Square, see Part 9.)

Venetian architect Andrea Palladio (1508-1580), author of the *Four Books of Architecture* (1570) is one of Western Europe's greatest architects. Palladian influences are seen throughout Europe, in Britain, and in the United States Capitol Building. His villas, palaces and churches are located in Vicenza and Venice, preserved today as UNESCO World Heritage Sites. Palladio is commemorated on stamps and a miniature sheet, Scott 1396-1397, 1398 M/S, (2008).

Born in Vignola, near Modena, Jacopo Barozzi da Vignola (1517-1573) is principally known for designing The Gesù, the Jesuit Church in Rome, and Mother Church of the Order with its great Baroque façade. Vignola also designed the Villa Farnese in Capraola, Viterbo. He is commemorated on a 2007 aerogramme (CEI 44).

Selected References:

Beny, Rolof and Gunn, Peter, *The Churches of Rome* (New York: 1981).

Coarelli, Filippo, *Rome and Environs, An Archaeological Guide*, translated by J. Clauss and D. Harmon, (Berkeley CA: 2007).

Hamilton, James C., "The Roman Basilica of San Clemente: Medieval Frescoes Revealed in Stamps and Postal Cards," *Vatican Notes*, Vol. 58, No. 346, 4th Quarter 2010, pp. 4-10.; Artist Interview: Giorgio Borghesani," *Vatican Notes*, Vol. 60, No. 354, 4th Quarter 2012, pp. 16-17; "The Popes and the Basilica Series," *Vatican Notes*, Vol. 61, No. 356, Second Quarter 2013, pp. 16-30; "St. Paul in Vatican City Stamps, *Vatican Notes*, NAPEX Convention Issue, Vol. 61, 2nd Quarter 2013; "The 1949 Roman Basilicas Issue," *Vatican Notes*, Vol. 63, No. 363, 1st Quarter 2015, pp. 14-31.

Milne, James Lees, *Saint Peter's: The Story of St. Peter's Basilica in Rome* (Boston: 1967).

Mormando, Franco, *Bernini, His Life and His Rome*, (Chicago: 2011).

Scotti, Rita A., *Basilica. The Splendor and the Scandal: Building St. Peter's* (New York: 2006)

Murray, Peter, *The Architecture of the Italian Renaissance*, (New York: 1986).

Norwich, John Julian, *A History of Venice* (New York: 1989).



▲ The Basilica at the Shrine of Lourdes, Scott 1338 (2008); The Basilica at the shrine of Fatima, Scott 456 (1967); Donato Bramante, Scott 516 (1972); Gian Lorenzo Bernini, £80 with a medal of the Baldacchino of St. Peter's Basilica, £170 with the colonnade of St. Peter's Square; Scott 673-674 (1980); Andrea Palladio, Scott 1398 (2008).

Vatican City: A Philatelic Historical Journey

Part 5 — Missionaries and Martyrs

The next four parts of this Vatican City philatelic historical journey are (5) Missionaries and Martyrs (6) Teachers, Mystics, Founders, Works of Mercy, (7) Art—Painting, Sculpture, Music, Literature, and (8) Museums, Libraries, Seminaries, Scholars.

Vatican City philatelic issues commemorate approximately 40 missionaries and martyrs. Approximately 90 other stamps depict saints or holy men and women who founded orders, performed works of mercy, were mystics, taught, or wrote about the faith.

This chapter, Missionaries and Martyrs, studies missionaries (some of whom were martyrs), saints connected with Christianization efforts in specific areas or nations particularly during the early Medieval era. Some rulers imposed Christianity on their peoples. Also examined are those persons or saints who served as missionaries in the Americas, Africa, and Asia, and persons martyred for political/religious reasons.

To ca. 500: (From Rome to the Edges of Empire)

Christianity was periodically persecuted until the early fourth century when, in 313, Co-Emperors Constantine I, the Great and Licinius issued the Edict of Milan which granted toleration to all religions. The small but organized Christian communities began to grow in numbers and significance. Christian basilicas date from the fourth century, some built over house-churches of the first three centuries.

St. Stephen is the Christian first martyr, by stoning, in Jerusalem (ca. 35 A.D.). Fra Angelico depicted the preaching and stoning of St. Stephen and the consecration and preaching of St. Lawrence (Scott 1241-1244, 2003). The early missionaries in Rome, Saint Peter and Saint Paul, were both martyred in the mid-60s during the reign of Emperor Nero (Cf. Parts 2 and 3). Among the stamps on which Ss. Peter

and Paul have appeared are the 1967 set commemorating the 1,900th anniversary of their martyrdom (Scott 448-452), also commemorated with two stamps in 2017 (Scott N/A). In addition, St. Paul's route to and arrival in Rome is marked by Scott 304-309 (1961), as well as catacomb images on Scott 341-343 (1962).

One period of persecution occurred under Emperor Valerian (253-260). Christian senators or officials who refused to sacrifice to the Roman gods were executed and families lost their property and were banished from Rome. Severe persecution occurred 257-259, the years commemorated by the 1959 Valerian Martyrs set (Scott 256-261) that featured Pope Sixtus II and St. Lawrence as well as others such as Bishop St. Fructuosus of Tarragona, Spain (Scott 261). The Valerian Martyrs set are based on catacomb effigies.

Another persecution occurred under Diocletian (284-305). A member of his bodyguard, the Greek Christian, George, was decapitated at Nicomedia (near Byzantium) in 303 for failure to sacrifice to the gods. St. George (known for saving a princess and slaying a dragon) is depicted on Scott 1238 (2003).

The Eastern part of the Roman Empire contained a larger population and greater wealth. Its frontiers were often open to attack, which is why Constantine I, the Great, relocated the Empire's capital the former Greek colony of Byzantium, dedicated as Constantinople in 330.

Armenia claims to be the first Christian nation with a tradition beginning with the Apostles Bartholomew and Thaddeus (Jude). In 301 St. Gregory the Illuminator (c. 257-c. 331), baptized King Tiridates III of Armenia. The king decreed that the court and officials of the kingdom were to be baptized. Mass conversions followed. In 2001, Vatican City issued a set of stamps marking the 1700th anniversary of Armenian Christianity, (Scott 1176-1178). The £2000 stamp depicts the



▲ L to R: *The Stoning of St. Stephen* by Fra Angelico Scott 1244 (2003); St. Peter and St. Paul, Scott 448-449 (1967) and 2017 (Scott N/A); St. Fructuosus, a Valerian Martyr, Scott 261 (1959), Millennium of Christianity in Iceland, Scott 1151 (2000), St. Boniface, Apostle of Germany, Scott 194 (1955), 1700 anniversary Christianity in Armenia, Scott 1178 (2001).

perhaps legendary meeting of King Tiridates III, St. Gregory the Illuminator, Pope Sylvester I, and Constantine I, the Great. The stamp is based upon a painting in the Chapel of St. Gregory the Illuminator at the Church of St. Nicola da Tolentino in Rome.

Armenia marked the far eastern edge of the Roman Empire. Ireland is just beyond the Empire's Northwestern boundary. St. Patrick is the patron saint of Ireland along with Ss. Brigit and Columba. Patrick's missionary work occurred in the second half of the 5th century. The first Bishop of Armagh, St. Patrick is commemorated on Scott 313-316 (1961) on the 1500th anniversary of his death. He was preceded by a shadowy 5th century missionary, St. Palladius (d. 457/461), who perhaps also was a missionary to the Scots.

From 500 to 1000 (Monks and Monarchs):

From ca. 300– ca. 700 Western and Central Europe witnessed the *Volkerwanderung*, the “wandering of peoples,” into what was the Roman Empire. Peoples such as the Goths, Franks, Angles, Saxons, Burgundians, Lombards, Vandals, Huns, Frisians, Slavs, Bulgars, and others occupied various portions of the Empire which, by the end of the 5th century collapsed in the West. From 700 to 1000 and beyond other groups, Vikings, Magyars, Moors, Turkic, and Mongol peoples also impacted Europe's frontiers. The East Roman Empire continued with both expanding and contracting boundaries until overwhelmed by the Ottoman Turks in 1453.

These peoples were gradually Christianized by a remarkable group of missionaries, often monks or monarchs, pushing Christian boundaries beyond the Roman Rhine-Danube frontier. St. Boniface, St. Adalbert, St. Willibrord, Saints Cyril and Methodius, St. Stanislaus, St. Stephen of Hungary, St. Vladimir the Great of Kiev, and the Christianization of Iceland serve as representative philatelic examples of missionary activities 500-1000. Stamps issued in the later 20th century also reflected the Holy See's interest in Christians impacted by communist rule in Eastern Europe and Russia.

A Benedictine monk, St. Boniface (ca. 673-754), born Wynfrith in Devon, England, is known as the Apostle of Germany

for his missionary work in Northern France and Germany. Boniface created an organizational structure for a unified church, with Mainz as his archiepiscopal see, establishing a link to Rome and with Frankish kings (e.g., Charlemagne, d. 814). St. Boniface and his companions were martyred at Dokkum in Frisia. Vatican City commemorated the 1200th anniversary of his death in 1955 (Scott 192-194).

Another Benedictine, St. Willibrord (ca. 658-739), from the Kingdom of Northumbria (Northern England), conducted missionary activities in Frisia, the lands bordering the North Sea (Holland, Luxembourg, Belgium). Pope Sergius I (687-701) presented a pallium to Willibrord in Rome as Bishop to the Frisians. He also served as the first bishop of Utrecht and established the Abbey at Echternach (Luxembourg). He is commemorated on Scott 858-860 (1990).

The Benedictine monk St. Adalbert of Prague (ca. 956-997) expanded the work of Boniface to the east and south. Adalbert was commemorated in a 1997 joint issue by Vatican City (Scott 1040), Germany, the Czech Republic, Hungary, and Poland on the 1,000th anniversary of his martyrdom near the later site of Königsberg (East Prussia, later Kaliningrad). He is also commemorated on Scott 544 (1973), the millennium of the Latin Episcopal See of Prague.

The Greek monks Ss. Cyril (826-869) and Methodius (ca. 815-885) are missionaries to Greater Moravia, sent there by the Patriarch of Constantinople. Cyril developed the Glagolitic (Glagolitic) alphabet which the Cyrillic alphabet was derived, creating Slavonic literature and liturgy. Latin and Greek missionaries worked in Moravia, leading to jurisdictional disputes. Cyril and Methodius were invited to Rome, arriving in 869, to sort out jurisdictional issues. St. Cyril died in Rome and is buried in the Basilica of St. Clement. Ss. Cyril and Methodius have been commemorated on Vatican City Scott 369-371 (1963), 752-754 (1985), postal cards (2008), and a M/S, (2013). Along with St. Benedict, they were named Co-Patrons of Europe by St. John Paul II.

St. Stanislaus (1030-1079) was a bishop and martyr, the patron saint of Poland, his memory was often cited by Pope. John Paul II. Stanislaus was a reformer, preacher, and bene-



▲ L to R: St. Patrick, Scott 315 (1961); St. Adalbert, Scott 1040, joint issue with Germany, Czech Republic, Hungary, and Poland (1997); St. Willibrord, Scott 860 (1990); Ss. Benedict, Cyril, Methodius, Patrons of Europe, Scott 754 (1985) St. Stanislaus, Scott 648 (1979), St. Stephen of Hungary, Scott 513 (1971).

factor of the poor. Although accounts vary, he criticized Boleslaus II, King of Poland, for acts of injustice which led to Stanislaus' murder in a chapel by an angry sword-wielding king. Vatican City commemorated his martyrdom on its 900th anniversary (Scott 648-651, 1979). St. Stanislaus is also honored in Lithuania, Byelorussia, and the Ukraine. His magnificent silver sarcophagus lies in the center of the Royal Chapel, Wawel Palace, Kraków.

St. Stephen of Hungary (ca. 975-1038) is the patron saint of Hungary. Stephen united the kingdom through feudal arrangements with the nobility and established Christianity as its religion, with the principal episcopal see at Esztergom. He was crowned king in 1001, his title and crown were granted by Pope Sylvester II (the crown with its bent cross is displayed today, under a guard of honor, at the Parliament building in Budapest). St. Stephen is known for his personal distribution of alms to the poor and for rendering fair justice. He is depicted on Scott 513 (1971).

St. Vladimir the Great of Kiev, (955-1015) was a grandson of Rurik, the traditional Varangian (Viking) founder of the Kievan and later the Russian state. As Prince of Novgorod he converted to Greek Christianity in 989 prior to marriage to a daughter of Byzantine Emperor Basil II. Christianization of the nobility and people followed, sometimes by force. St. Vladimir is commemorated on Scott 813 (1988) on the millennium of the Baptism of the Rus' of Kiev.

The year 2000 marked the first millennium of Christianity in Iceland, commemorated by a joint Vatican City-Iceland issue, Vatican City Scott 1151. The stamp featured the 15th century Holar Altar Cloth of couched gold thread from the Cathedral at Holar, depicting bishops with crosiers and a priest with a censor. Christianity was re-established with Norwegian (Viking) settlements in 930, approved by the Viking assembly (the Althing) 999/1000 over Norse traditions.

14th—16th Century Patrons and Martyrs :

St Casimir (1458-1484), a member of the Jagiellon dynasty, was born at royal palace of Wawel in Kraków, Poland. One of the heirs to the throne of Poland and the Duchy of Lithua-

nia he ruled over a large portion of Poland/Lithuania 1481-1483, known as a just king. Casimir preferred a life of celibacy, devotion to the faith, and austerity, a symbol of faith, rather than a missionary. This patron of Lithuania and Poland died at age 26 from tuberculosis and is buried in Vilnius, Lithuania as depicted on stamps issued on the 500th anniversary of his birth (Scott 264-265, 1959).

St. Joan of Arc, (ca. 1412-1431), the Maid of Orleans, is commemorated on her 600th birthday in 2012 (Scott 1499). She rallied the Dauphin and French troops during a phase of the Hundred Years War (1337-1453) between England and France, lifting the siege of Orleans. Captured by the Burgundians, she was turned over to their English allies and, after a trial and forced confession, was burned at the stake in 1431 in Rouen. She was canonized in 1920.

St. John Fisher, Cardinal and Bishop of Rochester (England), and St. Thomas More are English saints executed because of their opposition to King Henry VIII's claim as Supreme Head of the Church of England, an act of treason under newly-enacted statutes. Fisher (ca. 1469-1535) was a scholar and church reformer. More (1478-1535) was a scholar, humanist, writer and Chancellor of England (1429-1532). They were canonized in 1935. Fisher is featured on Scott 115 (1946) and More on Scott 755 (1985).

Missionaries to the Far East:

Jesuits St. Francis Xavier (1506-1551) and Father Matteo Ricci (1552-1610) represent missionary work in the Far East. Ricci, an Italian, studied in Rome and Portugal. His work began in Portuguese Goa. He entered China in 1583 and Beijing's Forbidden City in 1601, becoming scientific adviser to the Imperial Court because of his proficiency in mathematics and the ability to predict eclipses. Ricci, in traditional Chinese dress, is depicted on Scott 1443-1444 (2010). The first missionary to China was Franciscan Giovanni da Montecorvino (1247-1328), depicted on Scott 959 (1994).

St. Francis Xavier, a Spaniard, educated at the University of Paris, worked in Goa, southern India, Ceylon, Malacca, the Molucca Islands, and the Malay Peninsula. He entered Japan



▲ L to R: St. Vladimir of the Kievan Rus, Scott 813 (1988); St Joan of Arc, Scott 1499 (2012), St Casimir, Scott 265 (1959), St. Thomas More, Scott 755 (1985), St. John Fisher, Scott 115 (1946) St. Francis Xavier, Scott 1324 (2006), Fr. Matteo Ricci, Scott 1444 (2010).

in 1549, and later China where he died. Xavier is commemorated on the 400th anniversary of his birth, Scott 1324 (2006).

Missionaries to the Americas:

Missionaries St. Junipero Serra and St. Peter Claver are included in the 1992 Discovery and Evangelization issue. Sera (1713-1784), canonized in 2015, was a Franciscan friar who founded nine missions in California, with his headquarters in Monterey. The missions converted natives and Sera interacted with Spanish civil and military officials from California to Mexico City. Sera is depicted on Scott 902.

St. Peter Claver 1581-1654), a Spanish Jesuit, is known as the Patron of Slaves and missionaries to African peoples. He worked primarily in the Kingdom of New Granada (Cartagena, Columbia) and Cuba (1513-1515). In addition to catechizing slaves, he worked to ensure humane treatment and human rights. Claver is depicted on Scott 899.

Fr. Eusebio Chini (alt. Kino, 1645-1711) was a Jesuit missionary and explorer in Northern Mexico and the Southwestern United States. A native of the Tyrol he explored the Rio Colorado, Rio Grande regions and determined an overland route to California, recording extensive notes. The “padre on horseback” catechized natives and resisted their enslavement in silver mines. He is depicted on Scott 1463 (2011).

Missionaries to Africa:

Pope Paul VI canonized 22 African martyrs in 1964, grouped as St. Charles Lwanga and Companions, who died for their faith 1885-1887 on orders from King Mwanga of Buganda (Uganda). Many martyrs were burned alive. Mwanga attempted to play off British, French, and German interests in Buganda as well as among Catholics, Anglicans, and Muslims. The 22 martyrs are depicted on Scott 404-409 (1965). The Anglican Church also recognizes 23 Anglican martyrs from these years.

Guglielmo Massaja (1809-1889), a Capuchin Franciscan, studied medicine and surgery in Turin and then served as a missionary for 35 years in East Africa (primarily Ethiopia), combating malaria, yellow fever, syphilis, leprosy, and smallpox. He faced religious and political turmoil, was exiled

seven times, and undertook numerous perilous journeys to carry out his work. Created a Cardinal by Pope Leo XIII in 1884, he is depicted on Scott 1418 (2009).

Twentieth Century Martyrs:

St. Maria Goretti (1890-1902) was born in the Adriatic Ancona Province of Italy to an extremely poor farming family. She resisted an attempted rape by a neighbor as a mortal sin, was stabbed multiple times, and died forgiving her assailant. This virgin martyr was canonized in 1950 by Pope Pius XII as “the St. Agnes of the Twentieth Century,” and is depicted on Scott 156-157 (1953).

St. Edith Stein OCD (1891-1942), earned a Ph.D. in philosophy from the University of Freiburg. Her conversion to Catholicism followed reading a biography of the mystic St. Teresa of Ávila. Stein became a Discalced Carmelite in Cologne (1933), taking the name St. Teresa Benedicta of the Cross. In the Nazi era, she was relocated to a Carmelite monastery in Echt, the Netherlands for safety but was transported to the Nazi Auschwitz Concentration Camp and martyred in a gas chamber in 1942. Named a Doctor of the Church, She was canonized in 1998 and is depicted on Scott 1010 (1996).

It is said that the blood of the martyrs is the seed of the Church. Monks, priests, missionaries, monarchs, or holy women, some of whom were martyrs, contributed to the spread of Christianity to the ends of the earth over two millennia. They represent only a few who devoted their lives to spreading the Gospel.

Selected References:

Farmer, David, *Oxford Dictionary of Saints*, 5th edition (Oxford: 2004).

Hamilton, James C., “For Ss. Boniface and Willibrord, see “St. Benedict: From Subiaco and Monte Cassino to Patron of Europe,” *Vatican Notes*, Vol. 60, No. 351, 1st Quarter 2012, pp. 14-15; For Ss. Cyril and Methodius in Rome, see “The Roman Basilica of San Clemente: Medieval Frescoes Revealed in Stamps and Postal Cards,” *Vatican Notes*, Vol. 58, No. 346, 4th Quarter 2010, pp. 4-10.

Hsia, R. Po-cha, *A Jesuit in the Forbidden City: Matteo Ricci, 1552-1610*, (Oxford: 2012).

Pirozzi, Greg, “Essays of the 1959 Valerian Martyrs Issue,” *Vatican Notes*, Vol. 60, No. 351, 2012, p. 19.



▲L to R: St. Junipero Sera, Scott 902 (1992); St. Peter Claver, Scott 899 (1992), Fr. Eusebius Kino, Scott 1463 (2011), Charles Lwanga and Companions, African martyrs, Scott 405 (1965), Guglielmo Cardinal Massaja, Scott 1418 (2009), St. Maria Goretti, Scott 157 (1953), and St. Teresa Benedicta of the Cross (Edith Stein), Scott 1010 (1996).

Vatican City: A Philatelic Historical Journey

Part 6 — Teachers, Mystics, Founders, Works of Mercy

Saints and holy men and women who defined, wrote about, and taught the faith, or founded religious orders, or whose lives are emblematic of Christian Works of Mercy are included in this part of our philatelic historical journey.

Faith:

The Christian faith proclaims that Jesus Christ is the Son of God. Those who believe in Him by faith will have the promise of eternal life (*John* 3:16). This faith is grounded in the teachings of Jesus in the four Gospels which explain His fulfillment of Sacred Scripture, and proclaim the death of Jesus on the Cross, and His Resurrection. Faith is a free gift from God, the Father, Son, and Holy Spirit. Sacred Scripture, the Apostles and their successors add to the Roman Catholic Deposit of Faith of Sacred Scripture and Tradition. (Cf. *Catechism*, I, Ch. 3, §142-197ff.).

Representative Vatican City stamps which depict the Resurrection, faith, and Sacred Scripture include the Chi-Rho symbol (Greek letters for Christ) above the Cross on a fourth century sarcophagus (Scott 628, 1977), also depicted on Scott 342, 344 (1962) and Scott 1434 (2010). Raphael's triptych represents the 2013 Year of Faith (Scott 1517a-c), one of three oil paintings from the predella of the Pala Baglioni altar piece (1507). The Gospels are symbolized by depictions of the four Evangelists, Matthew, Mark, Luke, and John, Scott C55-58 (1971).

Teachers of the Faith:

Jesus sent the Apostles to preach the Gospel throughout the world (*Mark*: 16:15). St. Paul is credited by scholars with writing seven to thirteen epistles in the New Testament. He was a tireless preacher of the Gospel on his three journeys ca. 45-57 throughout the Mediterranean world, as recorded in *Acts* Ch. 13-21. A philatelic example is St. Paul preaching at the Agora of Athens, a meeting place below the Acropo-

lis, depicted in Scott C74 (1983). The design is from a Raphael tapestry originally commissioned by Pope Leo X (d. 1521) to hang on the walls of the Sistine Chapel.

Other representative teachers include St. Augustine (354-430), St. Basil the Great (329/330-379), St. Ambrose (ca. 340-397), St. Thomas Aquinas (1225-1274), and Albertus Magnus (pre-1200-1280). St. Augustine, Bishop of Hippo (Numidia) is one of the first four Doctors of the Church. He wrote in defense of the *Nicene Creed* (Council of Nicaea 325). His *City of God* provides a vision of Christian identity with a Heavenly City in the years when the Western Roman Empire suffered invasion and collapse. Augustine is depicted on Scott 188 (1954). The inscription, *Tolle Lege* (*take up and read*), symbolizes his conversion by reading St. Paul's *Letter to the Romans*, (Cf. Augustine's *Confessions*).

Augustine was baptized by St. Ambrose, Bishop of Milan, depicted on Scott 1051 (1997), in a fresco said to have been painted shortly after his death. Ambrose also wrote and preached in defense of the *Nicene Creed*. As Bishop of Milan he exercised considerable authority from a city that was often an important administrative center of the Empire. In 385 he defied the Emperor Valentinian II by refusing to hand over his basilica to quarter heretic Arian troops.

Eastern Christianity is represented by St. Basil, the Great, Bishop of Caesarea in Cappadocia. As did his contemporaries Ss. Augustine and Ambrose, Basil upheld the *Nicene Creed* in his preaching and writing. He is also responsible for establishing Eastern monastic traditions through the *Rule of St. Basil* and for his influence on liturgical traditions. St. Basil is depicted on Scott 652 (1979).

Theologians St. Thomas Aquinas and Albertus Magnus represent scholasticism, the system of intellectual and theological inquiry in universities during the High Middle Ages.



▲ Chi-Rho symbol of the resurrected Jesus, Scott 628 (1977); “Faith” by Raphael, Scott 1517a-c (2013); Evangelists Matthew, Mark, Luke, John, Scott C55-58 (1971); St. Paul preaching in Athens, Scott C74 (1983); St. Augustine *Tolle Lege*, Scott 188 (1954), the 1600th anniversary of his birth; St. Thomas Aquinas, Scott 557a (1974), the 700th anniversary of his death.

Aquinas's *Summa Theologica* served as the basis for clerical education into the modern era, based upon Aristotelian logic, blending faith and reason. Aquinas and students are depicted on a triptych, Scott 557a (1974).

The writings of Albertus Magnus, known as the "universal doctor," cover (e.g.) alchemy, astrology, philosophy, and law. Albert the Great is depicted on Scott 171-172 (1980). Peter Lombard (Scott 163, 1953) is another scholastic recognized on Vatican City stamps, a 12th century predecessor in the tradition of SS Thomas Aquinas and Albertus Magnus.

Mystics:

The Christian mystical tradition is represented by St. Catherine of Siena (1347-1380), St. Teresa of Avila (1515-1582), and (St. Thérèse of Lisieux (1873-1897). Although not depicted here, St. Padre Pio of Pietrelcina is commemorated on Scott 1105-1106a-c (1999).

St. Catherine, a Dominican tertiary, along with St. Francis of Assisi, are Co-Patrons of Italy, Scott 335-337 (1962). She had visions of St. Dominic and experienced a mystical marriage with Jesus Christ. St. Catherine also received the Stigmata. Periodically suffering from illness, and practicing severe abstinence, she and her followers traveled around Northern Italy preaching reform, repentance and renewal. Her writings were sometimes dictated while in ecstasy. She is depicted on a famous fresco by Vasari leading Pope Gregory XI back to Rome from Avignon in 1377 (Cf. Part 3). Her relics are located in Rome and the finger by which she pointed the way to Rome is in a reliquary at the Church of St. Dominic in Siena.

Two centuries later, St. Teresa of Ávila, a Carmelite contemplative periodically suffered from illness. She experienced visions of union with Jesus during which her heart was pierced with a sword, as depicted on Scott 711 (1982), issued on the 400th anniversary of her death, and on a new 2016 issue (Scott N/A). St. Teresa advocated reform and, along with another Spanish mystic, St. John of The Cross (d. 1591), is responsible for formation of the Discalced Carmelite for men and women. St. Teresa compiled her autobiography as well as *The Interior Castle* and the *Way of Perfection*,

both reflecting Christian mysticism and meditation.

St. Thérèse of Lisieux (Scott 534-536, 1973) is one of the most popular saints and Co-Patron of France along with St. Joan of Arc. She was called to the religious life at age 15 and died of tuberculosis at age 24 as a cloistered Carmelite at Lisieux, Normandy, France. She sought a "little way" to union with Jesus, a life of simplicity and without pretense, in her writings, entitled *The Story of A Soul*. Pope St. John Paul II declared St. Thérèse of Lisieux as the thirty-third Doctor of the Church, the youngest so-designated.

Padre Pio (1887-1968), a Franciscan priest and mystic was a member of the Order of Friars Minor Capuchin. Padre Pio experienced visions, periods of ecstasy, and received the Stigmata in 1918. His practices emphasized daily communion and weekly confession, and frequent meditation to turn a Christian's mind and heart toward God. A popular confessor he was also surrounded by controversy due to his popularity. Padre Pio opened a hospital at San Giovanni Rotondo, *Casa Sollievo della Sofferenza*, "a home for the relief of suffering," where he lived from 1916 until his death in 1968.

Although not depicted here, St. Philip Neri (1515-1595) founded an order in Rome to promote missions in the City through the Congregation of the Oratory (1575). Also a mystic, Neri's work complemented that of the Jesuit Order, in catechizing and preaching in many churches and other venues. He is depicted on Scott 995 (1995) and a new 2016 issue (Scott N/A). His Congregation of the Holy Trinity (1548) sheltered pilgrims to Rome.

Founders of Religious Orders:

Many founders are commemorated on Vatican City stamps. This article features St. Benedict of Nursia, St. Francis of Assisi, St. Bernard of Clairvaux, St. Agnes of Rome, Blessed Agnes of Prague (depicted with St. Clare of Assisi), St. Dominic, and St. Ignatius Loyola. Other founders such as St. John Bosco, St. Elizabeth of Hungary, St. Vincent de Paul, St. Louise de Marrillac, St. John of God, and Blessed Mother Teresa of Calcutta are discussed in The Corporal Works of Mercy section of this essay.



▲ St. Ambrose, Scott 1051 (1977), the 1600th anniversary of his death; St. Basil the Great, Scott 652 (1979), the 1600th anniversary of his death; St. Albertus Magnus, Scott 678 (1980) 700th death anniversary; St. Catherine of Siena in ecstasy, Scott 337 (1962); the spear penetrating the heart of St. Teresa of Avila, Scott 711 (1982); St. Therese of Lisieux, Scott 535 (1973).

The Western monastic tradition is largely based upon St. Benedict's *Rule*. St. Benedict of Nursia (ca. 480-ca.547) established his first monastery at Subiaco. In approximately 529 he relocated to Monte Cassino, 130 km Southeast from Rome. Monte Cassino was built on top of a 1,700 foot plateau where, despite sacks, forced closure, earthquake, and World War II bombing, it remains today. Pope Benedict XVI stated that St. Benedict contributed "a fundamental influence on the development of European civilization and culture." St. Benedict and Monte Cassino are depicted on Scott 414-415 (1965) and 668-672 (1980), the 1,500th anniversary of his birth.

St. Francis of Assisi (1181/2-1226), one of history's most popular saints, founded the Order of Friars Minor and is the inspiration for other Franciscan orders such as the Poor Clares, OFM Conventual and OFM Capuchin, third order Franciscans, as well as various later congregations. Francis responded to God's call "to rebuild my Church." Franciscans serve Christian communities as mendicant friars preaching the Christian faith, devoted to a life of poverty. He is the first person recorded to receive the Stigmata of the Lord's Passion. St. Francis is depicted on Scott 1452 (2010) on the 800th anniversary of the Rule of St. Francis.

St. Francis is also closely associated with St. Clare of Assisi and the Order of Poor Clares. She is depicted along with Blessed Agnes of Prague (ca.1211-1282), Scott 705-706 (1982) and also 169-170 (1953). Agnes established the first order of Poor Clares north of the Alps (1236), founding a hospital of St. Francis on land donated by her brother, King Wenceslaus of Bohemia. She refused an arranged marriage at age eight preferring a life of prayer and spiritual works becoming a Poor Clare in 1235. Bl. Agnes and St. Clare corresponded for two decades, as depicted on the 1982 issue.

St. Bernard of Clairvaux (1090-1153) is part of the Cistercian reform tradition within Benedictine monasticism. Initially affiliated with the abbey at Citeaux, he started a new foundation at Clairvaux ("clear view") in 1115 and served as its abbot until 1128. He also led efforts to preach the Second Crusade (1146-1149) and later bore the brunt of its failure. St. Bernard was often a controversial figure in reli-

gious reform, theology, and civil affairs of his day. He is depicted with the Blessed Mother on Scott 171-172 (1953) issued at the 800th anniversary of his death.

St. Frances of Rome (1384-1440) is a Benedictine Oblate of an aristocratic family who enlisted other wealthy women to take care of the sick, often using her own funds. She founded the Order of St. Frances of Rome to carry out this mission and is the patron of Benedictine Oblates. St. Frances is depicted on Scott 1414 (2009) in a scene recalling "the miracle of the grapes," in fulfillment of her prayers to replenish wine given away in charity.

St. Dominic (1170-1221), a Spanish priest, sought a new way to serve the faithful in the growing cities of Europe. He founded the Order of Preachers, approved by Pope Innocent III (1215) established to educate, and combat heresy. The order followed a rule of prayer and penance. Along with Franciscan friars, Dominicans emerged as the two vigorous orders of the High Middle Ages, not cloistered in monasteries but active in cities and towns eventually throughout Europe. Titian's portrait of St. Dominic is on Scott 511 (1971).

St. Ignatius of Loyola (1491-1556) a former Spanish soldier founded the Society of Jesus at the University of Paris, along with five others in 1541. The Jesuits, with a special vow of obedience to the pope, became the leaders of the Catholic Reformation. Jesuits served as advisers to European kings and princes and also established a leading role in education during and after the post-Reformation era. Loyola served as the first Superior General of the Order. His *Spiritual Exercises* are designed over the course of four weeks to lead a person to discern the role of Jesus in his or her life. St. Ignatius is depicted in Scott 113 (1946), part of the Council of Trent series, as well as Scott 1323 (2006), the Jesuit Jubilee issue.

The Corporal Works of Mercy:

The Corporal Works of Mercy are to feed the hungry, give drink to the thirsty, clothe the naked, bury the dead, shelter the traveler, comfort the sick, and visit the prisoner. A new Works of Mercy series, based on contemporary themes, was issued during the Extraordinary Holy Year of Mercy, 2015-2016. Ss.



▲ St. Benedict, Scott 414 (1965); St. Francis of Assisi Scott 1452 (2010); St. Bernard of Clairvaux and the Blessed Mother, Scott 172 (1953); St. Frances of Rome, Scott 1484 (2009); St. Clare's letter to Bl. Agnes of Prague, Scott 706 (1982); St. Dominic (by Titian), Scott 511 (1971); St. Ignatius Loyola Scott 113 (1946).

Elizabeth of Hungary, Vincent de Paul, John of God, Venerable Paulina Jaricot, Domenico Savio, St. John Bosco, and Blessed Teresa of Calcutta serve as philatelic examples of those who carried out Christian works of mercy.

In 1960, Vatican City issued a set of definitives featuring Giovanni della Robbia's glazed terracotta reliefs that are displayed on a frieze of the Ospedale de Ceppo, Pistoia, Tuscany, near Florence. Two of the stamps, Scott 284-285, depicting feeding the hungry and giving drink to the thirsty, are shown below. St. Elizabeth of Hungary (1207-1231), an Hungarian princess, married at 14 and widowed at 20 (Scott 1365, 2007). She became a Third Order Franciscan and devoted her remaining life to managing a hospital to serve the poor and the sick.

St. Vincent de Paul (1581-1660) is known today for the societies that bear his name that serve the poor. Along with St. Louise de Marillac (d. 1660), both of whom were French, he formed the Daughters of Charity and the Congregation of the Missions (the Vincentians), both devoted to serving the needs of the poor. St. Vincent, "the Apostle of Charity," and St. Louise de Marillac, are depicted on Scott 297 (1960).

St. John of God (1495-1550), from Portugal, after military service and suffering physical and mental breakdowns by acts of mortification, devoted his life to serving the poor and mentally ill. In 1572 he founded the Hospitallers of John of God in Spain. The order spread world-wide in over 50 countries operating 300 hospitals. St. John of God and invalids are depicted on Scott 775 (1986), based upon a statute in Barcelos, Portugal, with the inscription "All things pass, only good works remain."

Venerable Pauline Jaricot (1799-1862) provided the impetus for the Society of the Propagation of the Faith (1822) by encouraging others to contribute one cent per week to the missions. The Society combines catechesis with works of charity. Early missions included the United States and China and today serves over 1,150 dioceses in Asia, Africa, Oceania, and Latin America. She is depicted on Scott 338-340 (1962).

St. John Bosco (1818-1888) is the founder of the Order of St. Frances de Sales (the Salesians of Don Bosco). He also

founded the Daughters of Mary Help of Christians. Both orders served the poor youth, especially education. St. Dominic Savio (1842-1857) was one of the boys that Bosco hoped to train in his work. Savio died at age 15 from tuberculosis and was canonized by Pius XII in 1954 for the heroic virtue of his life. Both saints are depicted in Scott 220 and 222 (1957). Don Bosco is also depicted in a triptych Scott 806a-c (1988) and a 2015 M/S on the second centenary of his birth.

Blessed Mother Teresa of Calcutta (1910-1997), born in Macedonia of Albanian descent is, for many persons reading this essay, a living example of a saint whose life was dedicated to the poor and outcast, "the poorest of the poor." She founded the Missionaries of Charity which today is located in over 130 countries. She was awarded the Nobel Peace Prize in 1979. Mother Teresa was canonized a saint on 4 September 2016, depicted on Scott 1245 (2003) and 2016 (Scott 1628).

Other works of mercy issues include Freedom From Hunger (1963), Red Cross Centenary (1963), or the Good Samaritan (1964) or Caritas International (1990).

Selected References:

Farmer, David, *Oxford Dictionary of Saints*, 5th edition (Oxford: 2004)

Hamilton, James C., "St. Benedict: From Subiaco and Monte Casino to Patron of Europe," *Vatican Notes*, Vol. 60, No. 351, 1st Quarter 2012, pp. 10-18; for Ven. Pauline Jaricot and the Society for the Propagation of the Faith see "Archbishop Fulton J. Sheen," *Vatican Notes*, Vol. 61, No. 358, 4th Quarter 2013, pp. 36-37; "The 1963 Red Cross Centenary," *Vatican Notes*, Vol. 61, No. 356, 2nd Quarter 2013, p. 10-12; "The 1963 Freedom From Hunger Campaign," *Vatican Notes*, Vol. 61, No. 357, 3rd Quarter 1963, pp. 14-15; "St. Antonino: A First Day Cover Survey," *Vatican Notes*, Vol. 62, No. 360, 2nd Quarter 2014, pp. 16-17; For the 1960 Corporal Works of Mercy issue see "The Della Robbia Family—Art & Philately," *Vatican Notes*, Vol. 62, No. 359, 1st Quarter 2014, pp. 16-25; "Vatican City Postal History—Mail to Religious Orders," *Vatican Notes*, Vol. 63, No. 365, 3rd Quarter 2015, pp. 16-24; "St. John Bosco: 'Father and Teacher of Youth,'" *Vatican Notes*, Vol. 63, No. 364, 2nd Quarter 2015, pp. 36-37; "'Making Saints': The S. Congregation of Rites," *Vatican Notes*, Vol. 63, No. 365, 3rd Quarter 2015, pp. 16-24; "St. Augustine: Father of Western Civilization," *Vatican Notes*, Vol. 64, No. 367, 1st Quarter 2016, pp. 36-37.

Lamothe, Michael, "Vatican Philately and the Franciscan Tradition," *Vatican Notes*, Vol. 61, No. 361, 3rd Quarter 2014, pp. 10-15.



▲ Works of Mercy, Feed the Hungry (£5, Sc. 294,1960), and Comfort the Sick (€1, Sc. N/A, 2016); St. Elizabeth of Hungary, Scott 1365 (2007), SS. Vincent de Paul and Louisa de Marillac, Scott 297 (1960); St. John of God, Scott 994 (1995); Ven. Paulina Jaricot, Scott 335 (1962); Ss. Domenico Savio and John Bosco, Scott 222 (1957); Bl. Mother Teresa of Calbutta, Scott 1245 (2003).

Vatican City: A Philatelic Historical Journey

Part 7: Art — Painting, Sculpture, Music & Literature

Art, either reproductions of classic art, or art commissioned for philatelic use, has been a part of Vatican City philately from the beginning. Examples are included in all twelve parts of this series.

Over 100 Vatican City issues depict paintings, sculpture, music, or literature. The art collections of the Vatican Apostolic Palace, the Vatican Museums, offices of Vatican City State, and extra-territorial properties, or other Roman basilicas serve as the primary source for much philatelic art. These collections include art from the pre-Christian era to today.

The examples of philatelic art included in this essay are organized into four sections: (1) Artists, (2) frescoes and other paintings from the catacombs through the late Renaissance with artistic visions of Jesus Christ, (3) examples of sculpture from the fourth to the twentieth centuries, and (4) music and literature represented by some of the composers and writers commemorated by Vatican philately.

Examples of cartographic art are covered in Part 8 (Museums, Libraries) and art associated with the Nativity and the Resurrection is covered in Part 10 (Feasts, Holy Years, Eucharistic Congresses).

Artists, Especially Michelangelo and Raphael:

The works of Michelangelo Buonarroti (1475-1564, Scott 387, 1964) and Raphael Sanzio (1483-1520, Scott 87, 1944) are frequently utilized in Vatican City philately. Michelangelo, a sculptor, painter, and architect created frescoes for the Sistine Chapel and designed the Dome for New St. Peter's Basilica (Cf. Part 4). Philatelic reproductions of Michelangelo's other works include two of the panels for the Sistine Chapel, *Creation of the Sun and Moon*, and *Creation of Man* (Scott 944-947, 1994; also Scott 1584 and ITU, 2015), and

the magnificent sculpture, *The Pieta*, Scott 384 (1964). A series of stamps marked the restoration of the Sistine Chapel, (work that extended from 1980 to 1998) which capture some of Michelangelo's work. Examples are Scott 870-881 (1991), 944-951 & 952 (1994) and 1376-1383 (2008).

Depicted below are two philatelic reproductions of Raphael's art which includes a portion of his *Transfiguration* oil-on-wood painting depicting the transfigured figure of Jesus, Scott 596 (1976) and the *Sistine Madonna*, Scott 1496 (2012). A partial list of Raphael's work on Vatican philately includes the meeting at Mantua in 452 between Pope St. Leo I and Attila the Hun (Scott 150 & 152, 1951), *The Miracle Catch of Fishes* for the Freedom From Hunger Campaign (Scott 357, 359, 1963), Dante (Scott 410-413, 1965), and *The Annunciation* (Scott 1312-1313, 1314a-b, 2005).

In addition to Michelangelo and Raphael, art depicted on Vatican City stamps includes work by many well-known painters of the Renaissance as, for example, Cimabue, Giotto, Fra Angelico, Mantegna, Piero della Francesca, Paolo Veronese, Melozzo da Forli, Perugino, Melanzio, Masaccio, Andrea, Lucca, and Giovanni della Robbia, Ignazio Danti, Titian, Tintoretto, Caravaggio, Mainardi, Vasari, Hans Holbein the Younger, and El Greco. Paintings by later artists are also featured such as Murillo, Rubens, Le Moyne, Van Gogh, Gauguin, Picasso, and Maurice Utrillo. Beginning with Paul VI's pontificate, the work of modern artists appeared on Vatican City stamps, especially that by Giovanni Hajnal, Lello Scorzelli, and more recently by Marco Ventura.

Mosaics appear on 55 Vatican City stamps, labels, post cards or aerogrammes located in such basilicas as St. Peter's, Santa Maria Maggiore, St. John Lateran, and St. Paul's Outside the Walls. These depicts Jesus, the Blessed



▲ L-R: Michelangelo, portrait after Jacopino del Conte, Scott 387 (1964); Raphael, self-portrait, Scott 87 (1944); Michelangelo's *Creation of the Sun and Moon* and *Creation of Man* (Sistine Chapel Ceiling), Scott 944-947 (1994); Michelangelo's *Pieta*, Scott 384 (1964); Raphael's *Christ Transfigured*, Scott 596 (1976); and Raphael's *Sistine Madonna*, Scott 1496 (2012).

Mother, Apostles and other religious figures or symbols.

Icons such as the Black Madonna of Czestochowa, the Madonna at the Gate of Dawn, or the 1309 wooden polychrome statue of Our Lady of Europe are featured on stamps. Other stamps include paintings by artists from China, Japan, Peru, as well as Australian aboriginal art.

Art also encompasses those twentieth-century artists/miniaturists who designed or engraved Vatican stamps such as the early, classic definitive sets or the Council of Trent (1946), Roman Basilicas (1949), Popes and St. Peter's Basilica (1953), the Corporal Works of Mercy (1960). Among these artists, Corrado Mezzana (1890-1952) and Casimira Dabrowska (1890-1972) are perhaps best known. Stamp salvage from the 1930s to 1960 reveals the names of others such as Cionini, Colombati, Canfarini, Pizzi, Nicastro, Levario, Melis, Grasselini, Vana, Quieti, Tulli, Mattei, and Pagani. More recently *Vatican Notes* cited master engraver Piotr Naszarkowski's work on the 2007 travels of Pope Benedict, XVI (Scott 1390-1391, 2008), the 2010 Easter issue (Scott 1434), and the figure of St. John Paul's canonization issue (Scott 1559-1561, 2014).

Frescoes and Other Paintings:

Artistic depictions of Jesus Christ (and others) are shown in seven philatelic examples on this and the following pages.

We begin with a fresco of Jesus from the Catacomb of Commodilla, (Scott 580, 1975). This fresco represents one of the earliest paintings depicting Jesus (ca. 375-380), a figure with a full beard, long, wavy hair, a halo (nimbus), and the Greek letters Alpha (A) and Omega (Ω), symbols for the first and the last. Ss. Peter and Paul are featured on Scott 341 and 343 (1962), a stone relief from a sarcophagus issued in conjunction with the Sixth Congress of Christian Archaeology meeting in Ravenna. The facial depictions of these saints is similar to those in other early Christian art depicted on Vatican City stamps such as the 1967 issue commemorating their martyrdom in Rome, Scott 448-450 (Cf. Part 5).

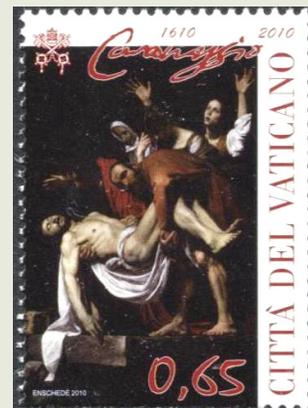
The ninth to eleventh century frescoes uncovered in the 19th century beneath the Roman Basilica of St. Clement are remarkable representations of early medieval religious art with a pronounced Greek influence. Shown below is a 2007 postal card, "The Particular Judgment." It depicts Jesus Christ, Archangels Michael and Gabriel, as well as Ss. Andrew and Pope Clement I, and Greek missionaries to the South Slavs, Ss. Cyril and Methodius. This fresco is one of five depicted on the 2007 set of postal cards. Also, two of the frescoes were reproduced in 2013 (Scott 1536), a joint issue of Vatican City, Bulgaria, Slovakia, and the Czech Republic.

Cimabue (ca. 1240-1302) is often cited as the first painter of the Pre- or Proto Renaissance, the years up to 1400. His head of Jesus Christ is shown below (Scott 1228, 2002). Cimabue's art began the transition from flat, stylized, one dimensional figures to more human proportions..

While the art of Michelangelo and Raphael represent art of the Renaissance era, the art of Caravaggio (1571-1610) is a bridge from the *Quattrocento* High Renaissance to the Mannerist (late Renaissance) and Baroque eras. Caravaggio's *Entombment of Christ*, is depicted below (Scott 1438, 2010). Art historian Howard Hibbard describes it as Caravaggio's "most meditative altar piece" for a side papal privilege altar at Rome's Chiesa Nuova. Hibbard states *Entombment* is "a visual counterpart to the Mass." It shows St. John and Nicodemus struggling with the body of Jesus while Mary Magdalene and "the other Mary" are shown in the background, Mary Magdalene raising her arms to Heaven. Caravaggio perfected the use of light and dark colors in his work, especially observable in depiction of human features.

El Greco (Domenikos Theotokopoulos, 1541-1614) is a painter and sculptor associated with the Renaissance in Spain. El Greco's portrait of the face of Jesus (Scott 1563, 2014) depicts a young man with eyes turned upwards to Heaven. El Greco's paintings are characterized light and dark, similar to Caravaggio.

The famous Black Madonna icon of Jasna Gora Monastery at



▲ L-R: 4th century catacomb image of Jesus, Scott 580 (1975); Ss. Peter and Paul, sarcophagus image, Scott 341 (1962); *The Particular Judgment* Fresco from Basilica di San Clemente, 2007 postal card; Cimabue's face of Jesus Christ, Scott 1229 (2002); Caravaggio's *Entombment of Christ*, Scott 1438 (2010).

Czestochowa (Scott 1154, 2000) is a polychrome canvas on wood icon, revered by Poland, a point of pilgrimage during the Nazi and Communist years, as well as today. The Madonna was crowned Queen and Protector of Poland in 1652, a recognition repeated in the years leading up to the millennium of Christianity in Poland in 1966. The Madonna's hand points to Christ. The painting's origins extend back to St. Luke but its provenance is unclear until its 14th century appearance in Poland. Vatican Scott 216-218 (1956) also depicts the Black Madonna of Czestochowa.

More modern art on Vatican City stamps is reflected in the eleven sets of stamps and two postal cards produced by Hungarian-Italian artist Giovanni Hajnal (1913-2010); see parts 10 and 12 for examples. An example of artist Marco Ventura's painting (Mahler music issue) is discussed below.

Sculpture:

Representative sculpture on Vatican stamps includes the Good Shepherd Statue, a marble relief from Vatican Necropolis, Lucca della Robbia's *Pueri Cantores*, sculpture by Lello Scorzelli, and bronze relief art by Enrico Manfrini and Mario Rudelli. The Good Shepherd Statue (Scott 1086, 1998) is a third or early fourth century sculpture, now located in the Vatican Museums. It was originally located in the Catacombs of Domitilla. Jesus as the Good Shepherd is an image on early inscriptions, frescoes, sarcophagi in Rome. The image is also reproduced on Scott 330, 332, 334 (1962).

A marble relief of Jesus Christ with Ss. Peter and Paul is from the Vatican Necropolis, issued as part of the 1975 Holy Year set (Scott 561, 1974). It is located in the Niche of the Pallia where the white woolen vestments are placed prior to being bestowed on new archbishops by a pope.

Vatican City also issued stamps with works by Lucca, Andrea, and Giovanni della Robbia. The della Robbia family produced glazed polychrome terra cotta art. Below is Lucca della's Robbia's "*pueri cantores*," young boy singers, from the Museum of Santa Maria del Fiore in Florence. One group of choir boys is shown here, Scott 709 (1982). Other della

Robbia philatelic art on stamps includes the infant figures on the façade of the Foundling Hospital in Florence (Scott 664-667, 1979), and the Corporal Works of Mercy definitives by Giovanni della Robbia (Scott 284-291, E15-E16, 1960, (Cf. Part 6), a façade on a hospital in Pistoia, Tuscany.

Sculptor Lello Scorzelli (1921-1997) designed the papal crozier (pastoral staff, or *ferula*) first carried by Pope Paul VI (Scott 1155, 2000) and by subsequent popes. The design of the corpus varied from traditional sculpture, depicting a bent figure of Christ in agony on the Cross. In 1964, Paul VI encouraged modern artists to produce religious art and Vatican City stamps included modern art issues thereafter.

In 1966 Vatican City issued the Works of Man definitive issue, Scott 423-432, E17-E18, stamps based upon the bronze relief art of Enrico Manfrini and Mario Rudelli. Rudelli's nine reliefs depict common, daily activities from painting, to carpentry, to farming, a significant departure in typical definitive issues. The original art is located on the back of the papal chair in the private papal chapel of the Apostolic Palace. Manfrini produced reliefs of Paul VI in profile and his papal arms. Manfrini also designed the papal Rings of the Fisherman worn by popes from Paul VI to Francis.

Vatican City stamps include other examples of sculpture such as various pieces part of the Vatican Museums (Scott 718 a-f, 719 a-f, 720 a-f (1983), the new Holy Door (1950) of St. Peter's Basilica (Scott 1128-1135, 1136 a-h, 1999) and the sculptures of Popes Clement XIII, Clement XIV, Pius VI, and Pius VII by Antonio Canova, Scott 243-246 (1958).

Music:

Giovanni Pierluigi da Palestrina (ca. 1525-1595), is the greatest composer of music for the Mass, producing works of magnificent, soaring polyphony. He is depicted on a 1994 aerogramme (CEI 31) featuring the score for his 1562 *Missa Papae Marcelli* (Mass in honor of Pope Marcellus II, (r. 1555). The aerogramme's postal indicia includes Palestrina's score for his *Motet for Five Voices* (1584).



▲ L-R, El Greco's portrait of Jesus, Scott 1563 (2014); The Black Madonna of Czestochowa, Scott 1154 (2000); Marble relief, Niche of the Pallia in the Vatican Necropolis, Scott 561 (1974); The Good Shepherd sculpture, Scott 1086 (1998); Lucca della Robbia's *Pueri Cantores*, Scott 709 (1982); Lello Scorzelli's papal *ferula*, Scott 1155 (2000).

Gustav Mahler (1860-1911) and Wolfgang Amadeus Mozart (1756-1791) are the other representative composers depicted on Vatican City stamps. Mozart is included because of his genius as a composer whose 600+ symphonies, operas, and other works are the standard of western classical music, Scott 1329 (2006). Mahler, a composer and conductor, is depicted on Scott 1484, (2011) by Milanese artist Marco Ventura (b. 1963) who uses an oil on gesso-prepared paper to produce a glistening, satin-like quality to his image. Although not included below, Lorenzo Perosi (1872-1976), conducted the Sistine Chapel Choir, the “Musician to Five Popes,” for his service, 1889-1956, depicted on Scott 527 (1972). Domenico Cardinal Bartolucci (d. 2013) conducted the choir for 40-years and is commemorated in 2017 (Scott N/A).

Literature:

An illuminated manuscript and stamps commemorating Petrarch and Shakespeare serve as examples of literature featured on Vatican City stamps.

Illuminated manuscripts, especially of the Gospels, consist of gold or silver enhancement of the first letter or word of text or decorative additions to margins of Biblical texts. Usually produced in monastic scriptoria, illuminated manuscripts were produced from late antiquity through the medieval era. The example shown is Scott 521 (1972) from the Gospel of St. Matthew. From 1995-1999, Vatican City issued annual sets of stamps featuring illuminated manuscripts, in preparation for the 2000 Holy Year.

Francesco Petrarca (Petrarch, 1304-1374), an early Renaissance humanist poet, is commemorated on Scott 1290 on the 700th anniversary of his birth. A collector of ancient Greek and Roman manuscripts, his writings serve as the model for Italian lyrical poetry. Petrarch’s link to the past is the Roman poet, Virgil (70-15 BC), who was commemorated on the 2,000th anniversary of his birth, Scott 685-686 (1970). Dante, Italy’s greatest poet, is commemorated on the 7th centenary of his birth, based on art by Raphael and Botticelli (Scott 410-413,1965).

William Shakespeare (1564-1616), the English dramatist and poet, is the author of 38 plays as well as sonnets and narrative poems. He was commemorated in 2014 (Scott 1576) on the 450th anniversary of his birth by Czech Republic artist Marina Richterová.

Selected References:

Collins, Fr. Michael, *The Vatican* (New York: 2008) For the decorative arts see the Apostolic Palace, Raphael Rooms, Chapel of Nicholas V, Sala Ducale, Sala Regia, and Sistine Chapel, pp. 124-143.

Hamilton, James C., “The Roman Basilica of San Clemente: Medieval Frescoes Revealed in Stamps and Postal Cards,” *Vatican Notes*, Vol. 58, No. 346, 4th Quarter 2010, pp. 4-10; “The Philatelic Art of Giovanni Hagnal,” *Vatican Notes*, Vol. 59, No. 349, 3rd Quarter 2011, pp. 20-27; “Artist Interview: Marco Ventura,” *Vatican Notes*, Vol. 60, No. 353, 3rd Quarter 2012., pp. 16-19; “Early Christian Art on Vatican City Stamps,” *Vatican Notes*, Vol. 61, No. 355, 1st Quarter, 2013, pp. 36-45; “Musician to Five Popes: Msgr. Lorenzo Perosi,” *Vatican Notes*, Vol. 61, No. 357, 3rd Quarter 2013, pp. 10-13; “Madonnas on Maximum Cards,” *Vatican Notes*, Vol. 61, No. 358, 4th Quarter 2013, pp. 30-35; “The 1979 International Year of the Child,” *Vatican Notes*, Vol. 62, No. 359, 1st Quarter 2014, pp. 10-15; “The Della Robbia Family – Art & Philately,” *Vatican Notes*, Vol. 62, No. 359, 1st Quarter 2014, pp. 16-25; “Raphael’s Transfiguration,” *Vatican Notes*, Vol. 62, No. 360, 2nd Quarter 2014, pp. 10-15; “Michelangelo and the Vatican,” *Vatican Notes*, Vol. 62, No. 362, 4th Quarter 2014, pp. 16-25; “Master Engraver: Piotr Naszarkowski,” *Vatican Notes*, Vol. 61, No. 361, 3rd Quarter 2014, pp 34-35; “Designing a New Vatican City Stamp: An Interview with Artist Marco Ventura,” *Vatican Notes*, Vol. 63, No. 364, 2nd Quarter 2015, pp. 28-31; “Works of Man—The 1966 Definitives,” *Vatican Notes*, Part I, Vol. 64, No. 367, 1st Quarter, 2016, pp. 12-25 Part II, Vol. 65, No 368, 2nd Quarter 2016, pp. 20-31; “Mosaics on Vatican City Stamps,” *Vatican Notes*, Vol. 65, No. 371, 1st Quarter 2017, pp. 12-29..

Hartt, Frederick and Wilkins, David G., *History of Italian Renaissance Art*, 6th Edition, (Upper Saddle River, NJ: 2007)

Hibbard, Howard, *Caravaggio*, (New York: 1983).

Lamothe, Michael, “Fra Angelico: An Early Renaissance Master,” *Vatican Notes*, Vol. 58, No. 343, 1st Quarter 2010, pp. 19-21; “The Pope’s Sculptor: Lello Scorzelli,” *Vatican Notes*, Vol. 62, No. 362, 4th Quarter 2014, pp 30-32.

Pirozzi, Greg, “A Vatican Airmail Favorite,” *Vatican Notes*, Vol. 58, No. 343, 1st Quarter 2010, pp 8-9 (Botticini’s painting, *Raphael and Tobias*).



▲ L-R, Enrico Manfrini’s brass relief of Paul VI, Scott 423, (1966), Mario Rudelli’s farmer plowing, Scott 430 (1966); Palestrina 1994 aerogramme (CEI 31); Marco Ventura’s Mahler issue, Scott 1484 (2011), Mozart issue. Scott 1329 (2006); Petrarch issue, Scott 1290 (2004); Gospel of St. Matthew illuminated MSS, Scott 521 (1972); Shakespeare issue, Scott n/a (2014).

Vatican City: A Philatelic Historical Journey

Part 8 — Libraries, Museums, Universities, Science

This part of our historical philatelic journey includes libraries, museums, universities, and the sciences commemorated by Vatican City philately. It could be entitled “Art—Part 7B,” because the museum philatelic examples include paintings or sculpture. Libraries and museums are repositories of manuscripts, books, and many forms of art, providing the basis for scholarly intellectual and scientific inquiry in universities. In this chapter, scientific inquiry especially focuses on mathematics and astronomy.

Libraries:

Prior to the 14th century the papal library was located in the Lateran Palace, its holdings dispersed to some degree over time, especially during the Avignonese Papacy (1305-1377) or losses in the aftermath of the French Revolution/Napoleon. Pope St. Nicholas V (1447-1455) started the process of increasing library collections. Pope Sixtus IV (1471-1484), issued the bull, *Ad decorem militantis Ecclesiae (To the Beauty of the Church Militant)*, 15 June 1475) that founded the library. He also endowed rooms to house the collections and the staff to acquire additional manuscripts and books.

The Vatican Apostolic Library was briefly referenced in Part 1, especially the frescoed Sistine Hall named after Pope Sixtus V (1585-1590) who commissioned its construction in 1587. Domenico Fontana designed the new building located between the Cortile de Belvedere and the Cortile della Pigna (the monumental pine cone that once stood at the Baths of Agrippa and later at Old St. Peter’s Basilica).

The entrance to the Vatican Libraries and Archives, with the statue of Hippolytus of Rome (170-235), is shown in Part 1, Scott 735 (1984). The Vatican Archives separated from the Vatican Library in the 17th century. The 400th anniversary of

the Vatican Apostolic Library’s founding was commemorated in 1975, Scott 582-584. The £70 stamp is a remarkable fresco by Melozzo da Forli which depicts Pope Sixtus IV appointing Platina (Bartolomeo of Platina, kneeling), as the first Prefect, surrounded by papal della Rovere and Riario nephews, including Guiliano della Rovere, later Pope Julius II, (1503-1513). Other papal nephews are Pietro and Girolamo Riario (assassinated 1488) and Giovanni della Rovere (a *condottiero*) who grew wealthy and powerful in Roman and Italian city-state politics. This fresco depicting Renaissance papal nepotism is located in the Vatican’s Pinacoteca (picture gallery).

The second Forli fresco (£250) depicts Sixtus IV visiting the Library. The £70 and £250 stamps are issued in pastel shades of gray and lilac or gray and red. The original vertical frescoes are painted in bold gold, red, brown and green colors, the figures in perfect Renaissance symmetry. The £100 value depicts a portrait of Pope Sixtus IV, from a Lateran codex.

The Vatican Apostolic Libraries are open to qualified scholars for research. Its collection contains over one million volumes, 7,500 codices, and other materials. Digitization of its manuscripts for online access is underway.

The Vatican Museums:

Stamps commemorating the Vatican Museums include those depicting representative ancient to modern collections, (e.g.) frescoed maps, paintings, and sculpture. Pope Julius II, the della Rovere nephew of Pius IV, depicted on the Melozzo da Forli fresco, is responsible not only for beginning construction of New St. Peter’s Basilica but also starting the Vatican Museums. During the next six centuries, his successors have added to and expanded sections of the museums and galleries (e.g., galleries of maps, tapestries, chapels), and rooms once used as



▲ L-R: Melozzo da Forli frescoes of Pope Pius IV appointing Platina as the first Prefect of the Vatican Library (£70), surrounded by della Rovere and Riario nephews, Pius IV visiting the library (£250), Scott 582-583 (1975); Egyptian Museum block of four, Scott 829-a-d (1989); Etruscan Museum, Medusa, Scott 1200 (2001); Greek vases from a 1983 MS, Scott 718a-b.; Head of Pericles and the Apollo Belvedere, 5th and 4th centuries B.C., Scott 618 and 622 (1977).

papal residences (e.g., the Pinacoteca, the Raphael Rooms (*Stanze*), and the Sistine Chapel. Vatican City philately commemorated the Pio Cristiano Museum, Egyptian Museum, Etruscan Museum, Museum of Modern Religious Art, and the Philatelic and Numismatic Museum. The Museums website is: <http://www.museivaticani.va/content/museivaticani/en.html>.

The “founding sculpture” of the Vatican Museums is the monumental statue *Laocoön and His Sons*, dating from the era of Emperors Augustus and Claudius (ca. 30’s B.C. to 50’s A.D.). Most likely a Roman sculpture in the Greek tradition, it was rediscovered and excavated from a Roman vineyard in 1506, then acquired by Pope Julius II. The miniature sheet, Scott 1341 (2006) was issued on the 500th anniversary of the Museum’s founding. The 6’7” sculpture depicts the Trojan priest and his sons eventual losing struggle against giant sea serpents, based upon Virgil’s *Aeneid*.

Other representative museum sculpture featured on stamps includes the head of Pericles, Scott 618, a Roman copy of a Greek statue by Kresilas (5th century B.C.), and the Apollo Belvedere, a Roman copy of a Greek original by Leochares, a 4th century B.C. Greek sculptor, Scott 622, issued with a set of stamps depicting ancient sculpture, Scott 617-622 (1977).

In 1983 Vatican philately commemorated the Museums with three miniature sheets, of six stamps each. The issue marked Vatican Museum art exhibited in the United States, a collection entitled, “The Vatican Collections: The Papacy and Art.” Over fourteen months, the 237 items in the collection were shown at New York, Chicago, and San Francisco. Two Greek vases, Scott 718a-b (1983) represent this collection of sculpture, pottery, painting, and vestments, Greek, Roman, and more modern art. The three miniature sheets are Scott 718-720-a-f.

Gregorian Egyptian Museum:

Pope Gregory XVI founded the Egyptian Museum in 1839. It contains artifacts from 2600 B.C. to the 2nd Century A.D. Representing the Egyptian collection is a block of four stamps, Scott 829-a-d issued in 1989 commemorating the Museums’

150 years. The stamps feature the Egyptian gods Apis and Isis, a statue of a physician, and a statue of 11th Dynasty Pharaoh Mentuhotep II (ca. 2046-1995 B.C.). The Egyptian Museum contains hieroglyphics, inscriptions, stelae, statues, various funereal and votive artifacts, as well as Mesopotamian cuneiform tablets and Assyrian reliefs.

Etruscan Museum:

Etruscan civilization which flourished from ca. 800-500 B.C., when it was gradually absorbed into the Roman Republic. It’s three geographical centers were Tuscany (Etruria), the Po Valley, and Latium/Campania.

The Etruscan Museum was founded in 1839 by Pope Gregory XVI and is located in the former palace of Pope Innocent VIII (1484-1492). A *Head of Medusa* is featured on Scott 1200 (2001), represents the Etruscan Museum. The Medusa was a Greek mythological monster with the head of a woman and hair of snakes. A person who locked eyes with a Medusa suddenly turned to stone. The collection includes vases, bronzes, and other pieces from the Hellenistic and Roman era.

Pio Cristiano Museum:

The Museum of Christian Art was commissioned by Pope Pius IX in 1854, in an era of renewed interest in archaeology, such as excavations at the Catacombs of St. Callixtus or recovery of 9th-11th century frescoes at the Basilica of St. Clement. (Cf. Part 7), also years when the Pontifical Commission on Sacred Archaeology was established. This collection contains early Christian art, including the well-known Good Shepherd statue (Cf. Part 7), Scott 1352 (2007).

Another example of early Christian art from the Vatican Museums is the *Traditio Legis* bas relief from a 4th century sarcophagus, originally from the Vatican necropolis, an Ascension Day 1993 triptych issue, Scott 931. The frieze depicts the sacrifice of Isaac (£200), St. Peter receiving the law from Jesus (£750), and Christ watching a servant pour water on the hands of Pilate (£3000).



▲ L-R: *Laocoön and his Sons*, Augustan era “founding sculpture” of the Vatican Museums, Scott 1341 (2006); Vatican Philatelic & Numismatic Museum, Scott 1357a-b (2007); *Traditio Legis* (Tradition of the Law) 4th century sarcophagus, issued Ascension Day 1993, Scott 931; Modern Art Museum—Giorgio Morandi, *Still Life with Bottles*, and Fulvio Vinzio, *Tuscan Countryside*, Scott 1286 and 1289 (2004).

The Gallery of Maps:

The prolific fresco artist Fr. Ignazio Danti, OP (1536-1586), painted maps of Italy and the Mediterranean world. His work is located along the Gallery of Maps (175 meters/600 feet) on the west side of the Belvedere Palace. Danti's frescoes, painted 1580-1583, are seen in a block of four stamps depicting Venice and the Grand Canal (Scott 519a-d, 1972) and a set of five postal cards (CEI 123-126, 1998). An architect and mathematician, he advised Pope Gregory XIII on the new Gregorian Calendar and assisted with relocation of the obelisk to the center of the new St. Peter's Square (1586).

Modern Art Museum:

Pope Paul VI encouraged modern artists to produce religious art. The Museum of Modern Art was opened in 1973. Representative modern art on stamps include 2004 issues *Still Life with Bottles* by Giorgio Morandi, Scott 1286 and *Tuscan Countryside* by Giulio Cesare Vinzio, Scott 1289. An example of modern religious art is *Dinner at Emmaus* by Primo Conti (Scott 1308) issued to commemorate the 11th General Assembly of Bishops (2005). This painting shows Jesus and two disciples in a modern setting, around a table with a white tablecloth, not unlike a sidewalk café. It recalls Christ's meeting with the disciples at Emmaus (*Luke 24: 13-38*).

Philatelic and Numismatic Museum:

Vatican City philately commemorated the Philatelic and Numismatic Museum twice, at its opening in 1987 (Scott 793-794) and on its 20th anniversary in 2007, a se-tenant strip, Scott 1357a-b. In addition to stamps and coins issued beginning in 1929, the museum displays Roman States stamps and coins as well as examples of production techniques for philatelic and numismatic products.

Universities and Seminaries:

Universities are depicted on two stamps and one aerogramme. The Almo Capricana College (Scott 223) was established by Cardinal Capranica in 1457 and is the oldest Roman college.

Among its alumni are numerous cardinals such as Pope Pius XII, during whose pontificate a set of four stamps marked its 500th anniversary (Scott 223-226, 1957).

The 80th anniversary of the Giuseppe Toniolo Institute for Higher Studies and the Catholic University of the Sacred Heart was commemorated on Scott 1196 (2001). Blessed Giuseppe Toniolo (1845-1918), an economist, promoted Christian social doctrine and the concept of subsidiarity. Although not depicted here, a 2009 aerogramme commemorated LUMSA, the Libera Università Maria SS Assunta, founded in 1939 to prepare women religious for teaching. Lay women entered the university in 1967. Today it has branches in Rome, Palermo, and Taranto and other locations. The Pontifical Bible Institute (Scott 1417), a graduate level for the study of sacred scripture, was commemorated in 2009.

Science: Astronomy, Mathematics, Gregorian Calendar, Genetics:

The sciences are frequently commemorated on Vatican City stamps, as shown in the ten examples below, featuring especially mathematics and astronomy as well as genetics, the issuance of the Gregorian Calendar, with representations of science from the ancient world to the present era.

A £1500 stamp marks the 50th anniversary Pontifical Academy of Sciences by a two-stamp set from Raphael's *School of Athens*. (Scott 777-778). The design is entitled *Philosophers* depicting a time when science was a part of philosophical inquiry. The Academy's roots are in the 16th century. The 25th anniversary depicted its headquarters in the Vatican Gardens on Scott 227-228 (1957). A second stamp (Scott 396, 1964) recalls science before the modern era is the frieze of the tomb of Nicholas Cardinal Kues (or Cusa, 1401-1464), issued on the 500th anniversary of his death. His tomb bas relief is entitled *Nicholas of Cusa Before St. Peter*, located at San Pietro in Vincoli. A true "Renaissance Man," Nicholas of Cusa was a scholar, canon lawyer, diplomat, papal legate, cardinal, church and papal reformer, mathematician, experimental scientist,



▲ L-R: Ignazio Danti, Map of Venice, (Gallery of Maps) Scott 519a-d (1972); Pio Cristiano Museum, Scott 1352 (2007); Primo Conti, *Dinner at Emmaus*, Scott 1308 (2005); Pontifical Academy of Science, Scott 228 (1957); Pontifical Bible Institute, Scott 1417 (2009); Giuseppe Toniolo Institute, Scott 1196 (2001); Capranica College, Scott 223 (1957).

astronomer (anticipating Copernicus), and philosopher.

Vatican philately commemorated astronomers and mathematicians Nicolaus Copernicus (1473-1543), Christophoros Clavio (1538-1612), Galileo Galilei (1564-1642), Rujer Boskovic (1711-1787), and Angelo Secchi (1818-1878).

Copernicus, a Polish astronomer and mathematician (Scott 540, 1973), commemorated on the 400th anniversary of his birth, published *On the Revolution of the Celestial Spheres* (1543). Dedicated to Pope Paul III, it placed the sun at the center of the universe, beginning the Copernican Revolution in astronomy. German Jesuit Christophoro Clavio (Scott 1494, 2012) a mathematician and astronomer, was a key adviser leading to the promulgation of the 1582 Gregorian Calendar by Pope Gregory XIII (Scott 716, 1982) depicting Gregory XIII receiving the *Edict of Reform*. The Gregorian Calendar issue (Scott 715-717, 717a) features in the marble frieze on the tomb of Pope Gregory XIII at St. Peter's Basilica. Revision of the Julian calendar occupied over 500 years of debate prior to 1582. Even earlier (725), English Benedictine monk St. Bede the Venerable (Kingdom of Northumbria) observed the Julian Calendar dates for Easter fell too late in the seasonal year.

Galileo is depicted on one of two Europa stamps issued in 1994 (Scott 953-954). One stamp depicts a time-line from invention of the wheel to the atomic age, the other depicts Galileo surrounded by astronomical or other instruments. His controversy during the pontificate of Urban VIII centered on the conflict between theology and scientific inquiry.

Rujer Boscovich, S.J. is depicted in a joint issue with Croatia (Scott 1482, 2011), on the 300th anniversary of his birth. A polymath (as was Copernicus) and citizen of the maritime Republic of Ragusa (Dubrovnic), Boscovich determined methods to calculate the equator of rotating planets as well as their orbits. Fr. Angelo Secchi, S.J. (d. 1878), for 28 years directed the Vatican Observatory, specializing in astronomical observation of the Sun. Using astronomical spectroscopy (Scott 654-656, 1979), he studied variable stars, categorizing types and subtypes of stars. A 1986 aerogramme (CEI 23) commemorated

the relocation of the observatory to Castel Gandolfo. In 2015, the Observatory's 80th anniversary was marked by two stamps featuring Popes Pius XI and Francis with contemporary telescopes (Scott 1606-1607).

Augustinian friar Gregor Mendel (1822-1884) developed the modern concept of genetics. He was a childhood gardener and bee-keeper. Mendel studied plant hybridization, studying germination of peas at the St. Thomas Abbey in Brno, Austria-Hungary, (now the Czech Republic). Using seven characteristics of pea plants such as height and color, he determined dominant and recessive traits later leading to the concept of predictable, inheritable traits, Scott 730 (1984). Although not depicted below, Louis Pasteur was commemorated on a 1995 aerogramme (CEI 32) and Aristotle observation of animals (*Da Historia Animalium*, 350 B.C.) on Scott 1041 (1997).

Selected References:

Bede, St., the Venerable, *The Reckoning of Time*, Translated by Faith Willis, (Liverpool: 1999).

Calvesi, Maurizio, *Treasures of the Vatican*, Translated by James Emmons, (New York: 1962), frescoes of the Sistine Hall, pp. 172-173.

Collins, Fr. Michael, *The Vatican*, (New York: 2008), Vatican Museums, pp. 118-123.

Hall, Stephen S., "The Art of the Popes Comes to America," *New York Times*, 16 January 1983, <http://www.nytimes.com/1983/01/16/magazine/the-art-of-the-popes-comes-to-america.html>.

Hamilton, James C., "An Atlas of Vatican City Cartophilately," *Vatican Notes*, Part I, Vol. 59, No. 348, 2nd Quarter 2011, pp. 11-18; Part II, Vol. 59, No. 349, 3rd Quarter 2011, pp. 11-13; Part III, Vol. 59, No. 350, 4th Quarter 2011, pp. 12-16; "Nicholas of Cusa: A Philatelic Portrait of a Renaissance Man," *Vatican Notes*, Vol. 60, No. 353, 3rd Quarter, 2012, pp. 30-32; "Post Cards from the Vatican Observatory: The Walter J. Miller, S.J. Correspondence," *Vatican Notes*, Vol. 64, No. 368, 2nd Quarter 2016, pp. 12-21; "A Vatican City-Egyptian Connection," *Vatican Notes*, Vol. 64, No. 370, 4th Quarter 2016, pp. 22-27.

Richards, E.G., *Mapping Time: The Calendar and its History* (Oxford: 1998). See Chapter XIX, "The Gregorian Calendar."

Stickler, Alfons Cardinal and Boyle, Fr. Leonard, editors, *The Vatican Library and its Treasures*, (New York: 1989).



▲ L-R: Raphael, *School of Athens*, Scott 777 (1986); *Nikolas of Keus Before St. Peter*, Scott 396 (1964); *European Inventions and Galileo*, Scott 953-954 (1994); *Gregor Mendel*, Scott 730 (1984); *Rujer Boskovich*, Scott 1482 (2011); *Christoforo Clavio*, Scott 1494 (2012); 50th anniversary, relocation of Vatican Observatory to Castel Gandolfo, Aerogramme CEI 23 (1986); *Fr. Angelo Secchi*, Scott 655 (1979); *Copernicus*, Scott 540 (1973); *Gregorian Calendar*, Scott 716 (1982).

Vatican City: A Philatelic Historical Journey

Part 9 — Obelisks, Fountains & Gardens

The final four parts of our philatelic historical journey include (9) Obelisks, Fountains, Gardens, (10) Feasts, Holy Years, Eucharistic Congresses, (11) Church Councils, Conferences, World Youth Day, and (12) The Holy See and the International Community. This chapter considers philately associated with obelisks, fountains, and gardens located in Vatican City State, Rome, or Castel Gandolfo.

Obelisks:

Obelisks are tall monuments, with four sides that taper toward the top, with a pointed pyramid at the top. Originally Egyptian in origin, the historian Herodotus (d. 425 B.C.) described them in Greek, from which the word “obelisk” is derived in English. Obelisks stand on a often-decorated plinth (base). A cross is affixed to the top of Rome’s Egyptian obelisks. There are 28 Egyptian obelisks in Rome, including the one in Vatican City’s Piazza San Pietro. Rome contains more Egyptian obelisks than any other city in the world.

Egyptian kings of the Fifth Dynasty (2465-2323 B.C.) developed obelisks from earlier, smaller structures. An obelisk consists of two parts, the shaft or pillar and the *pyramidon* (small pyramid on top of the shaft). The monuments are connected to ancient Egyptian religion. Obelisk historian Susan Sorek writes that the shaft represents a pillar in honor of the sun god and the *pyramidon* served as the symbol of the sun’s rays as they spread out over the earth.

The majority of obelisks are made from red or black granite, from the quarries on the east bank of the Nile near the modern Aswan, Egypt. Fire may have been used to create fissures in the quarry stone. Rock wedges of diorite were likely used to pound out the obelisk from the walls of the quarry.

The greatest task was lifting and transporting the stone. It is

theorized the obelisk was pulled along the ground on wooden rollers. Perhaps 6,000 men were required to move an obelisk from the quarry to a port of embarkation on the Nile to a Egyptian (or later Roman) location across the Mediterranean. Lowering, moving, and raising an obelisk required a significant feat of engineering to protect the integrity of the stone.

Egypt became a Roman province in 30 B.C. During the reign of Emperor Augustus (27 B.C.—14 A.D.), four obelisks were moved to Rome. Obelisks were transported to Rome by sea in specially-constructed ships. Archaeologist Amanda Claridge writes that it was during the reign of Augustus that “*the city of Rome as we know it starts to take shape.*” Over time obelisks moved to different locations in Rome (Cf. “Wandering Obelisks” in Curran, *Obelisk: A History*, cited in References)

In 1959, Vatican City issued a set of ten air mail stamps featuring five obelisks (Scott C35-C44). The issue featured obelisks at St. John Lateran, Santa Maria Maggiore, St. Peter’s Square, the Piazza del Popolo, and Trinita del Monti (at the piazza above the Spanish Steps). In 2011, Vatican City and Italy jointly issued a miniature sheet featuring the obelisk at the Piazza del Popolo, in recognition of the 150th anniversary of Italian Unification (Scott 1470).

The Egyptian obelisk in St. Peter’s Square is 25.5 meters (83.6 feet) in length and weighs approximately 326 tons. With its plinth and cross at top it stands 41 meters high (134.5 feet). It was carved from a single piece of red granite in the 5th century B.C. at Heliopolis. It was moved to Alexandria during the reign of Augustus Caesar, then moved to Rome in 37 A.D. to the Circus of Nero by the Emperor Caligula (37-41 A.D.).



▲ Left to Right: Obelisk in front of the Basilica of St. John Lateran, Scott C40; Obelisk behind the apse of Santa Maria Maggiore, Scott C41; Obelisk in St. Peter’s Square, Scott C42 (1959); Miniature sheet of the obelisk in the Piazza del Popolo, in front of two late 17th century basilicas, Santa Maria in Montesanto and Santa Maria dei Miracoli, Scott 1470 (2011). The Via del Corso lies between the basilicas, running north south, terminating at the Piazza Venezia at the Capitoline Hill.

Nero's Circus was a site of Christian martyrdom. By tradition, St. Peter was martyred near the obelisk ca. 64-67 A.D. The obelisk later stood adjacent to Old St. Peter's Basilica (constructed 320s-360). It is the only obelisk to have remained standing in Rome from the first century until its 16th century relocation. This obelisk has now stood in silent witness to nearly 2,000 years of Christian history.

During the pontificate of Pius V, in 1586 the obelisk was relocated to the center of St. Peter's Square. Mathematicians Cristoforo Clavio and Ignazio Danti (Cf. parts 7 and 8) assisted in calculations required to relocate the obelisk, a project under the direction of architect Domenico Fontana. A wooden scaffold was constructed to lower and later raise the obelisk by sets of vertical and horizontal screws as well as pulleys. It was then transported 300 meters to its new location, a task requiring six months' time. The obelisk is depicted on the £15 and £100 stamps, Scott C37 and C42. On the stamp, the designer cleverly placed a light that shines in a window of the third floor Papal apartments of the Apostolic Palace. In 1740 relics of Jesus Christ were inserted in the cross on the top of the obelisk in St. Peter's Square.

The obelisk in front of the Basilica of St. John Lateran is the largest obelisk in the world. Carved from red granite, it is 32 meters (83 feet) and weighs approximately 455 tons. It is depicted on Scott C35 and C40. The obelisk dates from the 15th century B.C. It was first erected near the upper gate of Karnak, opposite Thebes. Originally intended for Constantinople, Emperor Constantius II (337-361) brought the obelisk to Rome where it was erected in 357 in the Circus Maximus. At some point, the obelisk fell and broke into three pieces, perhaps during a sack of the city by the Visigoths (410). In the 16th century, the obelisk was located 7 meters (23 feet) below the marshy surface of the Circus. Pope Sixtus V (1585-1590) directed Domenico Fontana to recover and erect the obelisk at the Lateran; work was completed in 1588.

The obelisk on the Esquiline Hill behind Santa Maria Maggiore is one of a pair of red granite obelisks that were discovered (each in three pieces) in the 16th century among

the ruins of the Mausoleum of Augustus, where they were erected, perhaps in late 1st or early 2nd centuries A.D. Domenico Fontana was commissioned by Pope Sixtus V to reassemble the obelisk, completed in 1587. The smaller of the two obelisks at 14.5 meters (48 feet), and 45 tons is located near Santa Maria Maggiore, between the basilica and the papal summer palace at the Quirinale, the highest of the seven hills of Rome. It is depicted on Scott C36 and C41. It's pair was re-erected at the Piazza del Quirinale in 1786.

The obelisk in the Piazza del Popolo is also referred to as the Flaminian Obelisk because of its original Roman location in the Circus Maximus, near the Flaminian Way. The obelisk was at the east end of the *spina*, the decorated barrier around which the race track turned. It originally stood at Aswan, Egypt (ca. 1280 B.C.) and installed at the Circus Maximus by Augustus in 10 B.C.

The obelisk at Piazza del Popolo is nearly 24 meters (78 feet) high, and weighs approximately 235 tons. Pharaohs Seti and Ramses II (13th century B.C.) had hieroglyphs placed on the obelisk. The second obelisk at the Circus Maximus now stands at the Basilica of St. John Lateran.

The Flaminian Obelisk was re-erected 1587-1589 at the direction of Pope Sixtus V. In the 19th century renovations were carried out in the Piazza del Popolo. The square was redone in neoclassical style. The base of the obelisk was enclosed in marble, with figures of lions that spouted water into basins (shown in miniature sheet, Scott 1470). The Flaminian Obelisk is also depicted on Scott C38 and C43. One feature of the Piazza are the two "twin" late 17th century churches, Santa Maria in Montesanto and Santa Maria dei Miracoli, separated by the Via del Corso.

Fountains:

During the Emperor Constantine I, the Great's reign (306-337), Rome contained 1,212 fountains, fed and powered by Roman aqueducts. As Rome's fortunes fell with the collapse of imperial power in the West, and as the aqueducts ceased to flow, the fountains no longer functioned or disappeared.



▲ Left to Right: Maderno fountain in St. Peter's Square, postal card CEI 17 (1950) and £20 stamp, Scott 573 (1975); Fountain at the Piazza del Popolo (Martha), Scott 574 (1975); Maderno's Belvedere Courtyard Fountain, Scott 576 (1975).

Old St. Peter's Basilica featured two fountains with decorations beginning with Pope Symmachus (498-514). It contained the four meters high bronze Pine Cone (*La Pigna*), now located Belvedere Courtyard, near the Vatican Museums. Historian James Lees-Milne writes the fountain "took the form of a square tabernacle with a dome of gilt bronze, supported by eight columns of red porphyry. The cornice was adorned with four bronze dolphins to spout rain water from the roof, and four peacocks, symbol of eternity." It also contained marble panels carved with griffins holding candelabra in their paws, and *La Pigna*. It served as a *cantharus*, a place for pilgrims to wash before entering Old St. Peter's Basilica.

Fountains returned to Rome in the 15th century, encouraged especially by Pope St. Nicholas V (1447-1455). He aimed to make Rome the center of Christian Europe, which included rebuilding the city, including replacement of Old St. Peter's Basilica (Cf. Parts 2 and 4). A learned scholar and bibliophile, he was a founder of the Vatican Library (Cf. Chapter 8). In 1453, with the architect Alberti, he restored an ancient aqueduct. Historian H. V. Morton writes, "Once more, fountains sparked in her streets." Erecting additional fountains continued in the following centuries.

Vatican City issued two sets of stamps in 1975 and 1976 which featured fountains and views of historic basilicas, palaces, and courtyards, Scott 573-578 and 601-606. This chapter features four of the fountains as representative of those which have been depicted on the stamps of Vatican City. A series of postal cards issued 1949, 1950, 1953, and 1977 (e.g., CEI 17 and 29-40) feature Carlo Maderno's fountain in the Piazza San Pietro, as well as others in Vatican City State, including the Vatican Gardens.

St. Peter's Square contains two large fountains, one designed by Carlo Maderno (1566-1625) and one by Gian Lorenzo Bernini (1598-1680). Maderno devised a fountain with an inverted bowl serving as a place for a descending stream of water to splash. After Gian Lorenzo Bernini's design of St. Peter's Square was completed, architectural balance suggested a second fountain on the opposite (south) side of the square. Pope Clement X commissioned Bernini to design a

new fountain. It replicated a similar design to that of Maderno, completed 1677. Water pressure for the fountains is produced through reservoirs and the height of Vatican Hill. The £20 value, Scott 573, depicts Maderno's fountain.

The fountain at the Piazza Santa Marta is located in the Vatican Gardens near the Church of St. Stephen of the Abyssinians, associated with the Pontifical Ethiopian College. The Santa Marta in Vaticano Church was demolished in 1930 due to architectural re-ordering to the West of St. Peter's Basilica. The fountain is depicted on the £40 value, Scott 574 (1975) as well as postal card CEI 30 and 36 (1977).

The fountain in the Belvedere Courtyard is featured on the £90 value, Scott 576. Another large monumental fountain, it was also designed by Maderno, with the traditional bowl and basin shape, similar to those in the St. Peter's Square. The Fountain of the Sacrament, depicted on the £100 value, Scott 602 (1976) is described by H.V. Morton as featuring "...a central, jet-like wheel of water [which] represents a monstrance while rising jets which flank it on each side are the altar candles." It is located in the Vatican Gardens.

Gardens:

Gardens and fountains are often linked. Charlemagne (d. 814) endowed a Teutonic hospice for pilgrims which contains a quadrangle cemetery with gravel walkways, a favorite retreat of Josef Cardinal Ratzinger before election as Pope Benedict XVI. The Vatican Gardens developed from scattered kitchen gardens, orchards, and woods which, after the construction of the Leonine Wall (Pope Leo IV, 847-855), created an area walled off from the Roman countryside. Pope Nicholas III (1277-1280) added to the walls and bastions as well as a kitchen garden. Pope Nicholas IV (1288-1292) added a physic garden of medicinal herbs, said to have been the first in Italy. The Vatican was one of several papal residences from the thirteenth century onwards, the main residence being the Lateran Palace until the 70-year hiatus of the Avignonese Papacy ending in 1377. Popes over the next five centuries contributed to the development of the Vatican Gardens, adding plants, trees, sculpture, fountains, or buildings.



▲ Left to Right: The Fountain of the Sacrament, Scott 602 (1977); Garden of Gethsemane, Scott 1456, (2010), a joint issue with Israel commemorating the visit by Pope Benedict XVI; *Casina de Pio IV* postal card located in the Vatican Gardens, CEI 33,(1977), the headquarters of the Pontifical Academy of Sciences.

A Medici pope from Milan, Pius IV (1559-1565), constructed the *Casina de Pio IV*, described by artist/photographer Linda Kooluris Dobbs as “*an exquisite small palace richly decorated with mosaic inlays, stucco sculpture, and fountains.., the jewel of the Gardens*” (postal cards CEI 33 and 39, 1977). It is the headquarters of the Pontifical Academy of Sciences (Cf. Part 8).

Vatican City stamps or post cards depicting gardens, while few in number, concentrate on the Vatican Gardens or the gardens of Castel Gandolfo. An exception is the stamp depicting a portion of the Garden of Gethsemane, a joint issue of Vatican City and Israel, issued to commemorate the visit of Pope Benedict XVI in 2009 (Scott 1456, 2010).

In 1995, in connection with the European Nature Conservation Year, Vatican City issued a set of eight stamps featuring scenes from the gardens of Vatican City and Castel Gandolfo, Scott 980-987, with three examples shown below.

The €200 value (Scott 980) focuses on the garden surrounding the Fountain of the Triton, with the Dome of St. Peter’s Basilica in the background and arches of *rhynchospermum jasminoides*. The €1500 value (Scott 985) depicts the Belvedere Garden at Castel Gandolfo, situated below the Vatican Observatory dome. The €3000 stamp, Scott 987, features an equestrian statue surrounded by a grove of Cypress trees, also located at Castel Gandolfo. Although not included below, a set of three postal cards issued in 1988 depicts paintings of Castel Gandolfo gardens by D. Vangelli (CEI 78).

Trees and gardens are also featured on unique stamps such as the Europa 2011 issue, *The Journey of Moses into Egypt* by Pietro Perugino (d. 1523), Scott 1473. The United Nations designated 2011 as International Year of Forests, resulting in many spectacular stamps of trees in natural settings issued world-wide.

A final example of gardens on stamps is the 1999 Europa issue featuring flowers from the gardens at Vatican City and Castel Gandolfo, plus a postal label depicting a phoenix, Scott 1104a. The John Paul II Rose and water lilies are featured in the two stamps.

The Vatican Gardens include formal gardens such as the English and Italian Gardens, topiaries, and many trees (e.g., olive, Roman Pines, various evergreens, oaks, ginkgos) and, many flower beds and potted shrubs such as lemon trees as well as grasses and shrubs. The gardens contain flowers from throughout the world. A grove of trees covering four acres and the residence of Pope Emeritus Benedict XVI, Mater Ecclesiae Monastery, are located in the back of the garden. The Dome of St. Peter’s Basilica is nearly always visible. Other features include the ninth century Leonine Wall, grottoes and statues, the location of Vatican Radio and Television, the Governor’s Palace, and Vatican Railway. Until 1934 the *Specola Vaticana*, the Vatican Observatory, occupied a high point in the back of the gardens near the Leonine Wall prior to its relocation to Castel Gandolfo. Although the gardens are reserved for papal use, pilgrims to Rome may today schedule a guided walking tour of the Vatican Gardens.

Vatican City issued other stamps which have a tangential relationship to gardens. For example, a block of six stamps featured plants of the New World (Scott 910a-f (1992), and a set of eight birds engraved by Eleazar Albin in *Historire Naturelle des Oiseaux* (1750), Scott 830-837 (1989).

Selected References:

- Claridge, Amanda, *Rome: An Oxford Archaeological Guide*, 2nd edition (Oxford: 2010).
- Coarelli, Filippo, *Rome and Environs: An Archaeological Guide* (Berkeley, CA: 2007).
- Curran, Brian, et. al., *Obelisk: A History*, (Cambridge, MA: 2009).
- Dobbs, Kildare and Dobbs, Linda Kooluris, *The Gardens of the Vatican*, (London: 2009).
- Lees-Milne, James, *St. Peter’s, The Story of St. Peter’s Basilica in Rome*, (Boston: 1967).
- Morton, H. V., *The Waters of Rome*, (London 1966).
- Sorek, Susan, *The Emperors’ Needles, Egyptian Obelisks and Rome* (Exeter, England: 2010).



▲ Left to Right: European Nature Conservation issue—Entrance to the Fountain of the Triton, Vatican Gardens, Scott 980 (1995); Belvedere Garden at Castel Gandolfo, Scott 985; Equestrian statue and Cypress Trees at Castel Gandolfo, Scott 987; Perugino, *The Journey of Moses into Egypt*, Scott 1473 (2011); John Paul II rose and water lilies, Europa, Scott 1104a (1999).

Vatican City: A Philatelic Historical Journey

Part 10 — Feasts, Holy Years, Eucharistic Congresses

The next part of our philatelic historical journey considers feasts, holy years, and Eucharistic Congresses. As was the case in Parts 7 and 8, the philatelic images will include works of art issued to commemorate the Nativity, Easter (*Pasqua*), the Annunciation, the Visitation, Pentecost, All Saints, Assumption, and the Immaculate Conception.

For the feasts of Christmas and Easter there are a large number of issues from which to choose representative examples. I have included the first issue for Nativity or Easter and then two other examples. Issues commemorating Holy Years, Marian Years, and Eucharistic Congresses will be discussed later in this chapter. The Feast of the Ascension (40 days after Easter) was commemorated by the 4th century *Traditio Legis* sarcophagus issue, Scott 931a-c. (1993), included in Part 7 as an example of religious symbolism in art.

“Feast” is often used to mean memorials, solemnities, or feasts. Solemnities include the “greatest” feasts such as Easter, Christmas, Pentecost, or the Annunciation as well as Christ the King or Ss. Peter and Paul, and the birth of St. John the Baptist. Memorials usually apply to saints or an aspect of Our Lord, such as the Sacred Heart. Feasts also apply to saints but also to Our Lord, such as the Transfiguration. These dates of celebration may vary in Eastern Orthodox tradition.

The Nativity:

Vatican City issued its first Nativity stamp in 1959, a set of three identical images by Raphael depicting the Three Wise Men adoring the Christ Child with the Holy Family, Scott 266-268. It is a tempera on panel painting entitled *Adoration of the Magi*, (1502-1504). The painting appears to be in the Mannerist style and it is part of the Vatican Museum collections. The

original painting contains numerous other figures, such as shepherds, sheep and horses. Nativity issues were produced 1959-1968 and then 1982, 1988, 1990, 1992, and 1994. Nativity stamps were issued annually from 1996 to the present.

The second Nativity philatelic example is from 1994, a se-tenant depiction of a two-level manger oil-on-canvas scene (17' 9" in height) by Tintoretto, entitled *Adoration of the Shepherds* (1578). Tintoretto (1518-1594) worked in Venice, rarely leaving the city. Many of his works, painted in the Mannerist style, are located at the Scuola Grande di San Rocco, such as *The Adoration of the Shepherds*. Between 1564-1587 Tintoretto, his son, and assistants completed a cycle of 50 paintings for San Rocco. Vatican City issued the se-tenant stamp (Scott 970a) and a single of the Holy Family, Scott 968. In this painting depicted on the se-tenant stamps, art historian Frederick Hartt observes that the diagonal human figures complement the receding parallel lines of the painting to a distant vanishing point.

From 1961-1965 Vatican City issued Nativity stamps by artists from China (1961), India (1962), Burundi (1963), Japan (1964), and Peru (1965). Not only are these non-Western works of art, they are also modern artistic depictions of the Nativity from five different countries, demonstrating the world-wide practice of Christianity. The Nativity stamp shown below is by Lucas Chen, Scott 323-325. Vatican City issued identical designs in three stamps, differing only by bluish green, gray or pale lilac tint.

Vatican City's other Nativity stamps are based upon works by artists throughout Western Europe, both early and modern. Although not depicted here, of interest to this writer are the



▲ L-R: *Adoration of the Magi* by Raphael, Scott 267 (1959); *Adoration of the Shepherds* by Tintoretto, Scott 970a (1994); *Madonna and Child* by Lucas Chen, Scott 325 (1961); *Resurrection of Christ* by Fra Angelico, Scott 467 (1969).

Nativity stamps for 1982 and 2003. Pope St. John Paul II is depicted kneeling in a manger scene by artist Enrico Manfrini, Scott 714. The companion issue, Scott 713 depicts a Nativity scene from an altarpiece by Polish artist Wit Stwosz, located at the Church of Our Lady Assumed into Heaven, in Kraków, Poland. The miniature sheet of the 2003 Nativity issue includes Bl. Pope Paul VI kneeling as part of a large array of persons, with a traditional Nativity scene on a €0,41 stamp, Scott 1256. The M/S was issued to mark the 25th anniversary of Paul VI's death, Scott 1257.

Easter (Pasqua):

Pasqua is the Italian word for Easter (Latin: *Paschae*). Vatican City issued its first Easter stamp in 1969, followed by an Easter issue in 2010, and annually thereafter.

The first Easter stamp is from a painting by Fra Angelico (Giovanni da Fiesole or Guido di Pietro, ca. 1395-1455) Scott 467-469. The three stamps contain a common design, differing only in color. Fra Angelico, a Dominican friar, is most associated with the Convent San Marco in Florence, Italy. A contemporary artist, Giorgio Vasari writes of Fra Angelico's works in Florence that "...sometimes I am amazed by how a single man, over so many years, could have executed so much work that is perfect." The stamp contains a portion of the original painting, *The Resurrection*, the stamp design focused on the Risen Christ, who, in the original painting, is standing above a sarcophagus with an angel, and kneeling holy women. The fresco is located at the Convent San Marco.

The 2010 Easter stamp includes the Chi Rho symbol, for the first two letters of Christ's name. The symbol appears in other Christian art as well as other Vatican City stamps, such as *The Invincible Cross* on Scott 342 and 344 (1962), and one of the stamps in the 1977 set featuring sculptures from early sarcophagi (Scott 628). Master engraver Piotr Naszarkowski prepared the 2010 Easter issue, Scott 1434.

The 2015 Easter issue features the Risen Christ by the unknown Master of the Crucifix of Trevis (14th century), art lo-

cated in the Pinacoteca of the Vatican Museums. The stamp depicts the risen Christ, draped with a red cloak (symbolizing royalty), bearing a red standard (symbolizing victory), emerging from the tomb with sleeping guards lying on the ground around the tomb. The €0,80 value (Scott 1582) is issued in a mini-sheet of four stamps, with an enlarged figure of Jesus. There is a striking similarity among aspects of the 1969, 2011, 2015, and 2017 Pasqua stamps.

The Annunciation (Solemnity, 25 March):

Raphael's *Annunciation* represents the visit to Mary by the Archangel Gabriel announcing that she is to conceive a son, Jesus Christ. This miniature sheet is a joint issue with France, Scott 1314 (2005). The central painting depicts the Blessed Mother in a High Renaissance setting, with columns and an inlaid marble floor, everything in perfect symmetry. The set also includes two single stamp with figures of the Archangel and the Virgin Mary, the figures shaded in white in alternating patterns. Originally designed for a church in Perugia, the altar panel (or predella) containing Raphael's painting is located at the Vatican Museum and Raphael's preparatory drawing (or cartoon) is located at the Louvre Museum in Paris.

The Visitation (Feast, 31 May):

The Feast of the Visitation commemorates the Virgin Mary's visit with Elizabeth, the mother of St. John the Baptist. Their meeting for three months in the hill country of Judah is chronicled in detail in *Luke*, Chapter 1, from which we receive *The Magnificent*, a prayer in *The Angelus*, and the *First Joyful Mystery* of the Rosary. Vatican City philately commemorated The Visitation in 1989, and the 600th anniversary of the feast in the Franciscan tradition. The £2500 value, Scott 828, depicts Mary, Elizabeth, Jesus, and John. The detail on the three stamps, Scott 826-828, is from illuminated manuscripts.

Pentecost (Solemnity):

The Solemnity of Pentecost occurs seven weeks (49 days + 1) after Easter, when the Apostles received the Holy Spirit, a feast often termed "the birthday of the Church." Vatican City philat-



▲ L-R: Chi-Rho Pasqua issue, Scott 1434 (2010) engraved by Piotr Naszarkowski; *Resurrection* by the 14th century Unknown Master of the Crucifix of Trevis, Scott 1582 (2015); *The Annunciation* by Raphael, Scott 1314 (2005) miniature sheet, a joint issue with France.

ely commemorated Pentecost in 1975 with a painting by El Greco, Scott 572. The oil-on-canvas painting (ca. 1596) is in the Museo del Prado, Madrid, Spain. It depicts the Blessed Mother surrounded by Apostles, with a dove representing the Holy Spirit. The original painting is in bold gold, brown, and blue colors, but the stamp is printed in pastel rose.

All Saints (1 November):

The Feast of All Saints is an ancient feast. In the Latin-rite tradition, it commemorates all saints in Heaven who have attained perfection as saints. It is followed by All Souls Day (2 November) which is a day of universal prayer for the dead. All Saints is commemorated by two stamps by Hungarian-Italian artist Giovanni Hajnal in 1980, Scott 679-680. The £500 value depicts Jesus with saints.

Marian Years and Marian Solemnities or Feasts:

Vatican philately specifically commemorated Marian Year celebrations in 1954 and 1988. Shown below is one of the set of six stamps issued in 1954 (Scott 176) on the centenary of the dogma of the Immaculate Conception (Solemnity, 8 December). The stamp depicts Pope Pius IX (1846-1878) who proclaimed the dogma in 1854. A Marian Year was celebrated 1987-1988, Scott 807-812. Vatican City issued a set of six stamps depicting the Blessed Mother and feasts of the Annunciation, Nativity, Pentecost, Assumption, and her titles of Mother of the Church and Refuge of Sinners for the 1987-1988 Marian Year. An image from the breviary of Matthias Corvinus (King of Hungary and Croatia, 1458-1490) is depicted on Scott 616 (1977) for the Feast of the Assumption (15 August). Vatican City philately has also issued a large variety of stamps depicting the Madonna (Cf. "Madonnas on Maximum Cards," in References).

Holy Years:

The first Christian Holy Year (Jubilee Year) was proclaimed by Pope Boniface VIII in 1300 (Scott 1065, 1998). The jubilee year tradition is based on Jewish tradition, as recorded in *Leviticus*: Chapter 25. It was to occur every fifty years during

which no work was to be done, debts were forgiven, and "...everyman was to return unto his possession," since people were only tenants on the land which belonged to God.

Holy Years will have occurred 30 times since 1300, including the Year of God's Mercy proclaimed for 2015-2016 by Pope Francis. By the 15th century, Holy Years occurred every 25 years, although there are exceptions to this. Because of the European-wide Napoleonic Wars and the Revolutions of 1848, little or no commemoration occurred in 1800 and 1850.

In 1933 Pope Pius XI (1922-1939) proclaimed an Extraordinary Year of Jubilee for the 1,900th year after the death and Resurrection of Jesus, commemorated on Scott B1-B4, Vatican philately's first semi-postal issue B-3 is shown below, the £0.80 + £0.20 value. Inscribed around the cross in Latin is "Our only hope is in the Holy Cross."

Pope Pius XII (1939-1958) led the proclamation and celebration of the Holy Year in 1950, followed in 1950 by the proclamation of the Assumption of the Blessed Virgin Mary in 1951 (Scott 143-144). A set of eight stamps with four designs was issued in 1949 for the 1950 Holy Year, Scott 132-139. The stamp depicting Pope Pius XII opening the Holy Door is included below on the £60 value. The *IANVA COELI* (Gate of Heaven) is imprinted on the stamp.

As depicted on Scott 139, the Holy Door of St. Peter's Basilica is opened at the beginning of the Holy Year by the reigning pope. The Holy Door currently at St. Peter's was the work of bronze sculpture by Vico Consorti, installed for use on 24 December 1949 by Pius XII. The door consists of eight panels, with two bronze relief sculptures on each panel depicted on stamps in 1999. The bottom right panel depicts the conversion of St. Paul and the opening of the Holy Door by a pope (Scott 1135). The entire Holy Door is depicted on Scott 1136a-h. During jubilee years, the Holy Doors of the Roman Basilicas of St. John Lateran, St. Paul Outside the Walls, and Santa Maria Maggiore are opened by a pope or his cardinal-designee.

Traditionally Christians are to make a pilgrimage to Rome



▲ L-R: *Visitation*, Scott 828 (1989); *Pentecost*, Scott 572 (1975); *Pius IX and Dogma of Immaculate Conception Centenary*, Scott 176 (1954); *All Saints*, Scott 680 (1980); *Assumption*, Scott 616 (1977); *Extra-Ordinary Holy Year 1933*, Scott B-3 (1933).

during a Holy Year by visiting the four papal basilicas, or three other designated basilicas, attend confession, and receive absolution, and an indulgence. Two of the 1950 Holy Year Vatican City stamps depicts the four papal basilicas (Scott 133, 137, Cf. Part 4). In recent Holy Years, at least one site in each diocese around the world has a designated as a pilgrimage site.

In 1974, Vatican City issued 11 stamps in anticipation of the 1975 Holy Year, most depicting mosaics of Jesus, Ss. Peter and Paul. Pope John Paul II also proclaimed an Extra-ordinary Year of Jubilee for the 1,950th anniversary of Christ's death and resurrection (1983). Although not depicted here, a set of four stamps by Giovanni Hajnal were issued for this special Holy Year, Scott 721-724 (1983).

From 1997 to 2000, Vatican City issued stamps and one set of postal cards for the Great Jubilee of 2000. The postal card issue is *La Via Francigena: Percorso Guibilare (The Frankish Road to Rome: Route of Jubilee, CEI 127-130)*. The Frankish Road is a route pilgrims take to the shrine of St. Peter. It winds from Canterbury, England, through France, across the Alps, and through north-central Italy. A route from German lands joins the Frankish road near Lausanne, Switzerland. The route extends 1,100 miles (1,770 km). Pilgrims could choose to follow a branch route to the shrine of Santiago de Compostela in Spain or proceed beyond Rome to Jerusalem (by sea). The Via Francigena is marked for use by pilgrims today.

Another example of the 2000 Holy Year issues is Scott 1150 depicting John Paul II and his coat of arms (postal label). The Boniface VIII and John Paul II are part of a "Popes of the Holy Years" series, 1997-2000, with paintings by Iro Fantini of popes and their coats of arms. Pope Francis designated 8 December 2015 to 20 November 2016 as a Special Jubilee Year of Mercy, marked by stamps, special folders, and a CD featuring the Sistine Chapel Choir. The next traditional holy year will occur in 2025.

Eucharistic Congresses:

Eucharistic Congresses honor and celebrate the Holy Eucharist and especially the presence of Jesus Christ in the Eucharist.

The laity as well as priests and religious attend Eucharistic Congresses. Catechetical and other educational sessions are available for participants.

The first Eucharistic Congress was in Lille, France in 1881. Beginning in 1964, Vatican City has issued stamps for the 38th (Mumbai, 1964) to the 50th Congress (Dublin, 2012). Congresses are now scheduled every 3-5 years. Pope Pius X was the first pope to attend a Congress (Rome, 1905). Beginning with Pope Paul VI, popes attend a portion of Eucharistic Congresses. Initially located in Western Europe, Eucharistic Congresses are now international in scope and location.

Examples of Eucharistic Congresses philately are shown below. One of the four stamps designed by Giovanni Hajnal for the 1993 Seville, Spain meeting (Scott 929) and one of the two stamps based upon ancient frescoes depicting events in the life of Jesus Christ (Scott 1386-1387) for the 2008 Congress in Quebec City, Canada. The €0,85 value depicts the Crucifixion, Resurrection, and disciples on the road to Emmaus.

Selected References:

Graham-Dixon, Andrew, "El Greco's The Pentecost," *Vatican Notes*, Vol. 63, No. 364, 2nd Quarter 2015, pp. 38-39.

Hamilton, James C., "Master Engraver: Piotr Naszarkowski," *Vatican Notes*, Vol. 61, No. 361, 3rd Quarter 2014, pp. 34-36; "Madonnas on Maximum Cards," *Vatican Notes*, Vol. 61, No. 358, 4th Quarter 2013, pp. 30-35; "The Philatelic Art of Giovanni Hajnal," *Vatican Notes*, Vol. 59, No. 349, 3rd Quarter 2011, pp. 20-27, "International Eucharistic Congress Philately," *Vatican Notes*, Vol. 60, No. 352, 2nd Quarter 2012, pp. 25-33; "La Via Francigena, The Frankish Road to Rome," *Vatican Notes*, Vol. 65, No. 372, 2nd Quarter 2017, pp. 36-39.

Lamothe, Michael, "Natale: The First Ten Years of Vatican City Christmas Stamps, 1959-1968," *Vatican Notes*, Vol. 64, No. 370, 4th Quarter 2016, pp. 12-21.

Hartt, Frederick and Wilkins, David G., *History of Italian Renaissance Art: Painting, Sculpture, Architecture*, 6th Edition, (Upper Saddle River NJ: 2007).

Vasari, Giorgio, *The Lives of the Artists*, (Oxford: 2008).



▲L-R: Popes and Holy Years series, Boniface VIII, 1300, Scott 1065 (1998) and Pope John Paul II, 2000, Scott 1150; Holy Year 1950, Scott 134; Eucharistic Congress 1993, Scott 929; Holy Door panel, Scott 1135 (1999); Eucharistic Congress 2008, Scott 1387.

Vatican City: A Philatelic Historical Journey

Part 11 — Councils, Synods, Conferences, World Youth Days

The next part of our philatelic historical journey considers ecumenical councils, synods, conferences, and World Youth Day commemorated on Vatican City philatelic issues.

Ecumenical Councils:

The Roman Catholic Church counts twenty-one ecumenical councils, the three most recent being the Council of Trent (25 sessions, 1546 to 1563), Vatican I (1869-1870), and Vatican II (four sessions, 1962-1965). The first seven councils from the early 4th to later 8th centuries are generally recognized by both Latin and Greek Christian Churches, and were held before the Great Schism separated the Latin and Greek Churches in 1054.

The early Councils, beginning with Nicaea I (325), defined the faith as stated in the *Nicene Creed*, which was further refined and restated at Constantinople I (381), declared the Virgin Mary as the Mother of God (Ephesus, 431), and declared the human and divine nature of Jesus Christ (Chalcedon, 451). These councils, each of which reaffirmed the *Nicene Creed*, met in Anatolian cities or Constantinople located in the Eastern portion of the Roman Empire. The Emperor at Constantinople summoned the councils. Councils were attended by bishops; the Bishop of Rome sent legates to the early councils. Early councils were sometimes raucous with debate and decisions hotly challenged and contested, with decisions sometimes leading to schism.

Vatican City philately commemorated the Councils at Chalcedon, Trent, and the two most recent Councils, Vatican I and Vatican II, held in Rome. Also commemorated is a proposed union of Latin and Greek Churches offered by Johannes Cardinal Bessarion (d. 1472) at the 1439 Council of Florence, marked by Scott 528 (1972).

Council of Chalcedon, 451:

The central issue at the Council of Chalcedon was the nature

of Jesus Christ. Councils at Ephesus (431 and 449) created schism over this issue. The monophysite view held that Jesus had a single nature which was either divine or a synthesis of divine and human. Opposed to that was the position, as defined by Pope Leo I, the Great (440-461), that Jesus was one person with two natures, human and divine, in one person, not parted or divided, the decree approved at Chalcedon.

Pope Leo I stated his position in a letter (termed *Leo's Tome*) which he sent to Flavian, Archbishop of Constantinople. The letter was read at Chalcedon. The Council fathers are then said to have risen to their feet, acclaiming "*Petrus per Leonem locutus est*," (Peter Speaks through Leo). *Leo's Tome* is depicted at the center of three stamps issued on the 1,500th anniversary of Chalcedon (1951), Scott, 149, 151, and 153. The stamp is based upon a late 16th century fresco in the Vatican Apostolic Library, the walls of which display frescoed scenes of the first seven Ecumenical Councils.

Official "minutes" for the earliest councils do not exist. Accounts and interpretations are based on reports by attendees. The scene depicted on the fresco and stamp may be the moment *Leo I's Tome* was presented. In regard to the acclamation, historian and theologian Lee Donald Davis cites bishops adding "*Cyril [Patriarch of Constantinople] taught this too. Leo and Cyril taught the same.*," suggesting agreement among eastern and western fathers. However, Davis observes that the debate intensified after Chalcedon, to be followed by schism.

Rome served as the location for general councils of the Church, particularly in the medieval era, held at the Lateran Palace, adjacent to the Lateran Basilica, the see of the Bishop of Rome. During the 12th and 13th centuries the Lateran Councils dealt with administrative matters particularly affecting bishops, and clerical standards and reconfirmed doctrines of the Trinity, transubstantiation as well as papal authority,



▲ Left to Right: Council of Chalcedon, Scott 151 (1951), Council of Trent issue—St. Vigilio Cathedral, Emperor Charles V, Pope Paul III, Scott 110, 120, 121 (1946). Trento's see dates from the 4th century bishop St. Vigilius. The cathedral was erected in the 12th and 13th centuries on top of an earlier 6th century church. The Charles V and Paul III stamps are based upon portraits by Titian (Tiziano Vecellio, d. 1576). Charles V is depicted with the crown of the Holy Roman Empire, with some stones said to date to Charlemagne's crown (814).

among other matters. The agendas for the five Lateran Councils were based upon suggestions from bishops which were considered by the reigning pope who then issued decrees that were affirmed by the councils.

The Council of Trent, 1545-1563:

Pope Paul III, summoned the Council of Trent with agreement by Charles V, Holy Roman Emperor, to meet in the free city of Trent in the South Tyrol, territory then controlled by the Empire. Vatican City commemorated the Council in a set of 14 stamps, Scott 110-121 and E9-E10 (1946).

The three Trent issues depicted below are of St. Vigilio's Cathedral which served as the site of 23 of the Council's 25 sessions, Emperor Charles V (1519-1558) and Pope Paul III (1534-1549). Titian painted the portraits of Paul III and Charles V used for the stamps. The other stamps in this remarkable, beautifully engraved set, are various bishops and theologians who were reformers (e.g., St. John Fisher, Scott 115 or Bishop Matteo Giberti, Scott E-9) or served as council presidents in the Council's first session (Cardinals Madruzzo, Cervini, and del Monte (Scott 116, 118-119). Four persons who headed new religious orders founded in the sixteenth century, although without direct association with the work of the Council, include Ss. Angela Merici, Anthony Zaccaria, Cajetan Theine, and Ignatius Loyola, Scott 111-113).

Nearly three decades elapsed from the posting of Martin Luther's *Ninety-Five Theses* and the opening of the Council. Delay occurred because of indecision on who, what, how, where to deal with Protestant revolt. Eight popes reigned between 1517 and the Trent's last session in 1563, with intervening papal elections. Prior to Paul III, other issues, or indifference delayed action. Other factors included a sack of Rome by an unpaid imperial Catholic-Lutheran army in 1527, the siege of Vienna by Ottoman troops in 1529, and support by Catholic France for Protestant North German states against the Holy Roman Empire, a historical thread that continued into the 17th century wars of religion.

A committee of cardinals including Gaspar Contarini (Scott

E10), Matteo Giberti (Scott E9), and Reginald Pole, (Scott 117) considered options in 1536. A decree to summon the Council was issued in December 1542. After years of inaction, delegates were then urged to attend the Council "without tergiversation or delay." An opening Mass was celebrated on 13 December 1545. No work was done until 1546.

Stamps featuring Pope Paul III (Scott 121) and Emperor Charles V (Scott 120) are included because their action in summoning the Council (Paul III) and guaranteeing safe passage (Charles V) was critical to Trent's start. The Emperor wanted a council to end religious division Lutheranism created in the North German states. His goal was not realized. The Religious Peace of Augsburg (1555) allowed the ruler of each German state to determine its religion, Roman Catholic or Lutheran, signaling failure to restore Christian unity.

The Council of Trent met in three sessions: Trent I (1545-1548), Trent II (1551-1552), and Trent III (1562-1563). Lutheran representatives attended Trent II. Decrees issued concerned matters of faith and discipline, as well as administrative reform. Trent reaffirmed traditional Roman Catholic belief and practice, decrees implemented by popes.

Vatican I, 1869-1870:

After Trent, 306 years elapsed until the First Vatican Council, 18 December 1869 to 1 September 1870, held at St. Peter's Basilica. It was commemorated on its centenary by Scott, 484-486 (1970), stamps which depict the arms of Bl. Pope Pius IX (1846-1878) and the centenary medal.

Vatican I issued decrees on matters of faith and belief in a constitution, "*Holy Catholic Apostolic Roman Church*," unanimously approved by the Council. The second constitution approved papal infallibility when a pope issues decrees on matters of faith and morals, approved by a vote of 433-2. With the opening of the Franco Prussian War on 19 July 1870, the withdrawal of French troops from Rome, and the capture of Rome by troops of the new Kingdom of Italy, Pius IX suspended the Council. The Second Vatican Council formally ended Vatican I 92 years later.



▲ Vatican I medal depicting the Council in session, Scott 486 (1970); Vatican II bishops in session in the nave of St. Peter's Basilica, Scott 349 (1962); Paul VI and bishops concelebrating Mass during Vatican III, Scott 441 (1966); 50th anniversary of Vatican II, Scott 1430 (2009); Fourth Latin American Conference of Bishops, Scott 911 (1992); Conference of African Bishops, Scott 942 (1994); European Synod of Bishops, triptych of St. Peter's Basilica and Bernini's colonnade, Scott 897a-c (1991).

Vatican II, 1962-1965:

On 25 January 1959 Pope St. John XXIII announced the Second Vatican Council. Preparatory commissions collected opinions of the world's bishops regarding matters for discussion. The Council met in annual sessions from 1962 to 1965, during two pontificates. Bl. Pope Paul VI, elected after the death of John XXIII (1963), declared for the Council's continuation. Vatican II is commemorated on Scott 345-352 (1962), Scott 439-444 (1966) and on its 50th anniversary of John XXIII's announcement of the Council, Scott 1430 (2009). This issue depicts Popes John XXIII and Paul VI, along with Eastern Rite bishops.

Vatican II was a pastoral and not a dogmatic council. The Council formalized four constitutions, nine decrees, and three declarations. The liturgy of the Church was reformed with the emphasis placed on Christ's Paschal Mystery, His passion, death, and resurrection, and encouraged lay participation in the life and worship of the Church. The Dogmatic Constitution on the Church, *Lumen gentium*, defined the Church as "... the sole Church of Christ which in the Creed we profess to be one, holy, catholic and apostolic, which our Saviour, after His Resurrection, commissioned Peter to shepherd, and him and the other apostles to extend and direct with authority, which He erected for all ages as 'the pillar and mainstay of the truth.'"

Dei verbum, (The Word of God), the constitution on scripture and revelation, placed emphasis on the active reading of scripture as a source of Catholic piety. A decree on ecumenism aimed for restoration of Christian unity. Considerable discussion focused on the collegiality of bishops which in subsequent years led to synods of bishops in various configurations, as well as international synods in Rome. The Council's decision were implemented gradually and unevenly during subsequent years.

Synods:

Synods of bishops have been a feature of Roman Catholicism from the early centuries onward, from the archdiocesan to the international level. Vatican Philately issued stamps to com-

memorate seven synods: The Roman Diocesan Synod, Scott 269-272, (1960), a triptych Scott 897a-c for the Special Synod of European Bishops (1991), the Fourth Synod of Latin American Bishops, Scott 911 (1992), a Synod of African Bishops, Scott 942 (1994), and the 350th anniversary of the Synod of Ayutthaya (Thailand), Scott 1573 (2014). The 2005 Bishop's Synod was commemorated on Scott 1308 (2005), Cf. Part 8. The 50th anniversary of world-wide Bishop's Synods was marked in 2015 (Scott 1596).

Pope St. John XXIII summoned the Roman Diocesan Synod of 1960 as a forerunner of the Second Vatican Council. It reaffirmed traditional ecclesiastic life and discipline. The two stamps depict the transept, apse, and tabernacle in the Lateran Basilica by Giovanni di Stefano (d.1391). The Fourth Synod of Latin American bishops met in Santo Domingo, Dominican Republic 12-28 October 1992. Pope John Paul II presided over the opening session. The synod worked on the relationship of faith and culture as well as evangelization.

St. John Paul II also attended the 1994 Synod of African Bishops. His exhortation as well as the work of the synod focused on evangelization. John Paul II stated, "so today the Church in Africa, joyful and grateful for having received the faith, must pursue its evangelizing mission, in order to bring the peoples of the Continent to the Lord, teaching them to observe all that he has commanded (Cf. Mt28:20)."

In 2014, the 350th anniversary of the Synod of Ayutthaya was commemorated in a joint issue with Thailand. This stamp marks work of French missionaries in Asia on behalf of the Society for the Propagation of the Faith. In 1664 the missionaries concluded discussion on how future evangelization would occur in the Kingdom of Siam which allowed religious toleration. A seminary was also established in Ayutthaya for education of native clergy.

Conferences:

The first two commemorative issues of Vatican City philately marked conferences: the International Juridical Congress



▲ Roman Diocesan Synod, 1960, Scott 271; 50th anniversary of Bishop's Synod (2015), Scott 1596; Raising of Lazarus, catacomb image, Scott 581 (1975); 350th anniversary, Synod of Ayutthaya, Scott 1573 (2014); Roman Juridical Congress, Scott 41 and 46 (1934); Catholic Press Conference Issue, Scott 51 (1936).

(1934) and the Catholic Press Conference (1936). Christian Archaeological Congresses are commemorated including meetings in Rome in 1938, 1962, and 1975 as well as the meeting in Split, Croatia in 1994. The World Meeting of Families was commemorated in 2012 and 2015.

The International Juridical Congress was commemorated by six stamps in two designs. Three stamps depict an engraving of the Roman Quaestor Tribonian presenting law codes to Emperor Justinian the Great (527-565), Scott 41-43. The three other stamps feature an engraving of the promulgation of a compilation of canon law *Decretals* by Pope Gregory IX (1227-1241), Scott 44-46. Frescoes by Raphael inspired the engravings. Although Gregory IX promulgated the *Decretals*, Raphael's artistic license actually depicts Pope Julius II (1503-1513), the pope who commissioned the fresco.

The 1936 Catholic Press Conference is commemorated in four designs, each repeated on two stamps, Scott 47-54. The design of the Church, a Bible, and newspapers (shown below) represents an allegory of the press spreading the Catholic message, Scott 48 and 51. Other designs include Ss. Frances de Sales, patron saint of the Catholic press and John Bosco, founder of the Silesian Order. The "Doves and Bells" design represents the press spreading peace throughout the world.

I have included three designs from International Christian Archaeology conferences. These include the Crypt of St. Cecilia in the Catacombs of Callixtus (Scott 55-57), a fourth century catacomb image of the Raising of Lazarus, Scott 581 (1975), and fifth century mosaic from the Euphrasian Basilica in Croatia featuring Jesus, St. Peter, and Paul. Another 4th century image connected with archaeological congresses is the catacomb image of Jesus included in Part 7 (Art).

Pope St. John Paul II established the Pontifical Commission on Families. It sponsors the World Meeting of Families every three years, beginning in 1994. The 2015 meeting in Philadelphia considered the theme, "Love is our Mission—The Family Fully alive." The first philatelic commemoration of

the event occurred in 2012 (Scott 1500).

World Youth Day:

Pope St. John Paul II initiated the first World Youth Day in 1986. These events are now international in scope, held every two to three years. The inspiration for these events was John Paul II's experience as a young priest accompanying young people on visits to the Polish countryside. Youth Days are attended by young pilgrims as well as clergy and lay people, with recent attendance of 5-6 million people.

The now five-day events are organized around themes, such as "I am the way, the truth and the life" (Santiago de Compostela, 1987), "The Word made flesh and dwelt among us," (Rome, 2000), "Go, make disciples of all nations," (Rio de Janeiro, 2013). The 2016 World Youth Day held in Krakow, Poland used the theme, "Blessed are the merciful for they will receive mercy."

Examples of World Youth Day stamps shown below include Rome (Scott 1160, 2000), Cologne (Scott 1298, 2005), Sydney, Australia (Scott 1384, 2008), and Rio de Janeiro (Scott 1528, 2013).

Selected References:

Decrees and canons of the 21 ecumenical councils are available at *Papal Encyclicals Online*, <http://www.papalencyclicals.net/Councils/>. In addition, *Documents of the Second Vatican Council*, are located at http://www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm.

Hamilton, James C., "Vatican II Philately," *Vatican Notes*, Vol. 60, No. 354, 4th Quarter 2012, pp. 30-36; Trent and Vatican I are also referenced, pp. 31, 34-35; "The 1946 Council of Trent Issue," *Vatican Notes*, Vol., 63, No. 366, 4th Quarter 2015, pp. 12-31; "Cover Corner: Vatican II Preparatory Commission," *Vatican Notes*, Vol.64, No. 369, 3rd Quarter, 2016, p. 40.

Davis, Leo Donald, S.J., *The First Seven Ecumenical Councils (325-787): Their History and Theology*, (Michael Glazier: 1988), Cf. Chalcedon, pp. 170-206.

MacMullen, Ramsay, *Voting About God in Early Church Councils*, (New Haven, CT: 2006). For Chalcedon, see pp. 84-95.

O'Malley, John W., *What Happened at Vatican II*, (Cambridge, MA: 2008); *Trent: What Happened at the Council*, (Cambridge MA: 2013).



▲ Christian Archaeological Congress issues, Scott 962 (1994) and Scott 57 (1938); World Youth Day issues, Rome (2000), Scott 1160, Cologne Germany (2005), Scott 1298; Sydney, Australia, (2008), Scott 1384; Rio de Janeiro (2013), Scott 1528; World Meeting of Families, Milan (2012), Scott 1500. Pope St. John Paul II initiated the meetings on families in 1994. The 8th world meeting occurred in Philadelphia in 2015.

Vatican City: A Philatelic Historical Journey

Part 12 — The Holy See & the International Community

The twelfth and final chapter in our philatelic and historical journey through Vatican City includes issues marking the Holy See's relationships with the international community. Approximately 60 philatelic issues represent the Holy See and (1) historic events of international importance, (2) recognition of international causes and campaigns for the improvement of human society, and the Holy See's relationships (3) with Europe and (4) with the United Nations Organization.

Historic International Events:

This section includes philatelic images marking anniversaries of the Battle of Milvian Bridge (312), the Edict of Milan (313), Charlemagne's death (814), Pope Innocent XI, King John III Sobieski, and the Holy League (1683...1688). These philatelic issues represent events which, in historical context, are important for the Holy See and Latin Christianity.

The battle of Milvian Bridge is depicted on a miniature sheet, Scott 1507 (2012), a joint issue with Italy. The MS is based on a fresco finished by Giulio Romano, a student of Raphael. It was commissioned by Pope Leo X (1513-1521) and is located in the Raphael Rooms Hall of Constantine. The fresco depicts Constantine's defeat of his rival Maxentius on 28 October, 312 at Milvian Bridge, which spans the Tiber River on the Via Flaminia. The scene depicts Maxentius and his horse about to be submerged in the Tiber, while Constantine (white horse) advances in triumph. Sword-bearing Ss Peter and Paul as angels are depicted above the scene.

Milvian Bridge is commemorated because of later events, specifically the 313 Edict of Milan, commemorated in a miniature sheet and three single issues in 2013, on its 1,700th anniversary, Scott 1532-1534, 1535, also a joint issue with Italy. The Edict, likely a circular letter sent to Roman govern-

nors, allowed religious toleration to all, including Christians, ending periodic persecution of the Christians, which occurred as recently the reign of Diocletian (284-305). Only 67 years later, in 380 Emperor Theodosius I declared Nicene, Trinitarian Christianity to be the official, catholic faith of the Empire.

The MS and stamps commemorating the Edict of Milan are based upon 13th century frescoes in the Oratory of St. Sylvester at Rome's Santi Quattro Coronati Basilica. The MS depicts Pope St. Sylvester I (314-335) holding mosaics of SS Peter and Paul, showing the images to Constantine, likely symbolizing commissioning the building of St. Peter's Basilica and the Basilica of St. Paul Outside the Walls.

The three single stamps in the Edict of Milan anniversary issue depict events which are not historically accurate or are otherwise obscure. For example, the €0,70 value depicts Constantine's baptism by Pope Sylvester. Sylvester died in Rome in December 335 and Constantine was baptized on his deathbed in Nicomedia (Anatolia) in May 337.

Vatican City commemorated the 1,200th anniversary of Charlemagne's death on Scott 1566-1567 (2014). Artist Patrizio Daniele depicted classic iconography of Charlemagne with scepter and orb with the Cathedral of Aachen in the background, the site of his tomb. Pope Leo III crowned the King of the Franks, Charlemagne, as Emperor on Christmas Day 800 at Old St. Peter's Basilica. The short term significance of the coronation in 800 is a matter of debate among historians. After Charlemagne's death his sons did not claim the imperial crown and fought each other for control of the divided Frankish territories. The idea of empire was revived in 962 when Otto I, Duke of Saxony (962-973), was crowned as Holy Roman Emperor. The Empire was dissolved by Napoleon in 1806. It entangled the papacy and the Empire into the



▲ Poland's King John III Sobieski vignette and arms of Pius XI aerogramme, 300th anniversary of the raising of the siege of Vienna, CEI 21 (1984); Constantine and Pope St. Sylvester I MS, Scott 1535 (2013); The Battle of Milvian Bridge by Giulio Romano, MS Scott 1507 (2012); 1200th anniversary of Charlemagne's death, by Patrizio Daniele, Scott 1567 (2014).

early modern era. Charlemagne's reign is also associated with the "Carolingian Renaissance," and his adviser, Northumbrian Benedictine scholar-cleric Alcuin of York (d. 804). Charlemagne's school impacted Frankish arts, architecture, jurisprudence, liturgy and writing. Carolingian miniscule, a uniform method of writing, preserved Latin and other texts.

An aerogramme issued in 1984 (CEI 21) commemorates the lifting of the siege of Vienna in 1683 by troops led by John III, Sobieski, King of Poland (1674-1696). The arms of Pope Innocent XI (1676-1689) serve as the postal indicia. Historian John Wolf observes that Innocent XI "opened all gates of possible revenue," while "monasteries and convents throughout the Catholic World gave up their treasures" to fund the Holy League to raise the siege. After the Siege of Vienna was lifted, and the Ottoman Empire troops defeated, Sobieski moved on to capture Belgrade from the Muslim occupiers in 1688. These events occurred during the years historian Wolf terms "the World War of 1683-1689," after which Innocent XI was said to have named Sobieski as "the saviour of Christendom."

Although not shown below, a 2011 aerogramme honored artist and art critic Giorgio Vasari. Its postal indicia is a small vignette from a Vasari painting, *The Battle of Lepanto 7th October 1571*, located in the Sala Regia of the Apostolic Palace. Lepanto, off the Gulf of Corinth, was a decisive defeat of the Ottoman navy, much heralded throughout Christendom. This followed the heroic defense of Malta in 1565. However, the Ottoman navy was quickly rebuilt and continued as a threat to Venetian and other Christian communities in the Eastern Mediterranean.

International Causes and Campaigns:

More than two dozen Vatican City philatelic issues mark, promote, or celebrate causes, campaigns, and organizations, often sponsored by the U.N., that call attention to concerns and crises or which improve human society. Representative stamps are selected to illustrate this category.

In 1942-1945 Vatican City issued three identical sets of

stamps (with varying values) to raise funds for and promote the Prisoner of War Relief Fund, Scott 77-79 (1942), 84-86 (1944), and 99-101 (1945). The stamp's design depicts a crowd of persons facing an image of Jesus Christ, with the Latin inscription, "I have compassion on the multitudes." The relief of military and civilians due to World War II is in keeping with the Holy See's and Vatican Radio's efforts during Pius XII's pontificate to broadcast information by short-wave radio regarding locations of prisoners of war.

A World Health Organization campaign to eradicate malaria is commemorated by a set of two stamps, Scott 326-329 (1962). They depict an earlier effort sponsored by Pope Pius VI (1775-1799) to drain the Pontine Marshes southeast of Rome. The Latin inscriptions refer to the work by Pius VI and others to combat "marshland fevers." Draining the Pontine Marshes began during the Roman Republic and continued to the Fascist era.

A set of six stamps marked the 1959-1960 World Refugee Year including Scott 275 depicting the *Holy Family's Flight Into Egypt* by Fra Angelico. Other stamps in the set include *St. Peter Giving Alms* by Masaccio and Piero della Francesca's *Madonna of Mercy*. The UN-sponsored Food and Agricultural Organization's Freedom from Hunger campaign (1963) was marked by a set of four stamps (Scott 356-359) with two designs, "The Miracle of the Loaves and Fishes" by Murillo, and "The Miracle of the Miraculous Catch of Fishes" by Raphael (shown). A set of postal cards commemorated the FAO's work, CEI 109-113 (1995).

A set of three 1964 stamps marked the first centenary of the International Red Cross, with a design of the Good Samaritan, Scott 392-394. Also in 1964, Vatican City issued four stamps (two designs) on behalf of UNESCO's "Save the Nubian Monuments" campaign, Scott 379-382. In 1972, stamps commemorated UNESCO's "Save Venice Campaign, Scott 518-520 and 520a (Cf. Ignazio Danti's map of Venice in Part 8, Scott 520a as an example). Other philatelic issues included the International Year of Women, Scott 588-589, based upon Fra Angelico's "Praying Women." Andrea della



▲ Save the Nubian Monuments Campaign, Scott 379-380 (1964); Prisoner of War Fund, Scott 86 (1944), Pontine Marshes map, Malaria Eradication issue, Scott 324 (1961); World Refugee Year, *Flight into Egypt* by Fra Angelico, Scott 275 (1960); FAO Freedom from Hunger issue, *Miraculous Catch of Fishes* by Raphael, Scott 357 (1963); International Year of Women, Fra Angelico's *Praying Women*, Scott 588 (1975); Red Cross Centenary, The Good Samaritan, Scott 393 (1964); International Year of the Child, Andrea della Robbia glazed terracotta, Hospital of the Innocents, Florence, Scott 665 (1979).

Robbia's bas reliefs on the façade of the Hospital of the Innocents in Florence marked the International Year of the Child (Scott 664-667, 1979). In 1994, the International Year of the Family was commemorated by four designs by Giovanni Hajnal, Scott 955-958. The £750 value (Scott 956) depicts a mother, father, and a child.

International efforts to address crises are depicted in four philatelic examples. The United Nations campaign against racial discrimination was marked by four stamps, Scott 500-503 (1971). With the dissolution of Yugoslavia into five countries (1992), one conflict was between Serbia and the secessionist province of Kosovo. During 1998-1999, a bitter war ensued, characterized by multi-ethnic and multi-religious divisions. Kosovo's independence in 2008 was recognized by NATO and eventually other nations, except Serbia. Vatican City issued Scott 1117 (1999) to benefit victims of the conflict. The stamp contained Pope St. John Paul II's statement that he identifies with the people who are suffering and crying out for peace. As a part of the Jubilee for Year 2000, a five stamp set was issued (Scott 1191-1195) to encourage a world-wide effort for the remission of debt of poor countries, based on panels by Carlo di Camerino (14/15th centuries). The campaign continued in subsequent years, with, for example, pledges from G-7 members to contribute to debt relief.

Important international organizations are also commemorated. The Universal Postal Union's centenary was marked in a two stamp set in (1974) with colorful mosaics, Scott 548-549. The £90 depicted a lamb drinking from a stream flowing from the tablets of the Law. The £2,000 value for World Communication Year depicted Moses explaining the Law to the people, Scott C73 (1993). 150th anniversary of the International Telecommunications Union (ITU), a U.N. agency, was marked by a single issue in 2015, Scott 1584, a €2,15 value depicting *God's Creation of Man* from the Sistine Chapel ceiling.

Attention to crises in Africa is the focus of two issues. In

2004 the AIDS epidemic in Africa was recognized in a MS with a stamp and a postal label (Scott 1266). The text of one label stated, "*eight out of ten orphaned by AIDS live in sub-Saharan Africa.*" The 2006 United Nations International Year of Deserts and Desertification is emphasized in two stamps, Scott 1334-1335, calling attention to the impact on people and the environment.

In the face of contemporary world-wide problems and crises, two stamp issues mark Pope St. John Paul II's efforts to unite various religions in a prayer for peace. The United Nations declared 1986 as International Peace Year. A set of five stamps, Scott 768-772, highlighted various Biblical texts for peace and the £2,000 value contained John Paul II's message for peace: "*Peace and value without frontier, North, South, East West, One peace.*" A "Prayer Meeting for Peace" in Europe was held in Assisi on 9-10 January 1993, commemorated on Scott 916 with a postal label. A 2015 MS marked the centenary of the Armenian Massacres (Scott 1595).

On occasion, international events are commemorated such as the modern Olympics (1996), the international exhibitions in Brussels (1958), New York (1964), and Osaka (1970).

The Holy See and Europe:

Stamps issued by Vatican City depict the Holy See's support for European unity. In 1999 the 50th anniversary of the Council of Europe was commemorated (Scott 1123). The Council is separate from the European Union and focuses on cooperation in (e.g.) the rule of law, democracy, human rights or pharmaceutical standards.

The Holy See encouraged the development of the European Union, and participates to the extent as allowed by the Lateran Treaties (1929). The Treaty of Rome (1958) led to the establishment of the European Economic Community which in 1993 became the European Union. The Holy See is not a member of the E.U. but sends nuncios to Brussels and the E.U. sends a diplomatic representative to the Holy See.



▲ Remission of Debt to Poor Countries, Scott 1192 (2001); Year of the Family by Giovanni Hajnal, Scott 956 (1994); Prayer for Peace in Assisi, Scott 916 + label (1993); Children and AIDS in Sub-Saharan Africa, Scott 1266 + label (2004); Victims of War in Kosovo, Scott 1117 (1999); U.N. campaign against racial discrimination, Scott 501 (1971); International Year on deserts and desertification, Scott 1334 (2006), World Communications Year, Scott C73 (1993); UPU Centenary, Scott 549 (1974).

Vatican City commemorated the Treaty of Rome in a six stamp set, Scott 1358-1363 (2007). The €0.65 value depicted Rome Piazza del Campidoglio. Vatican City stamps and coinage switched from Lire to Euros in 2001. In 2004, Vatican City issued a set of 15 stamps with the coins and flags of countries who use the Euro, Scott 1269-1283. A stamp and miniature sheet issued in 2014 marked the 25th anniversary of the fall of the Berlin Wall, Scott 1574-1575.

Beginning in 1969, Vatican City issued stamps in the annual Europa series. Common design stamps were issued in 1969 and 2000. Initially coordinated by CEPT (Conference on European Posts and Telegraph) and by PostEurop after 1993. Later issues follow common themes with country-specific designs by participating entities. Stamps from the 1969 common design and the 2012 issue are depicted below. The 2012 tourism theme is "Visit..." Vatican City's contribution included Bernini's dove above the Cathedra Petri at St. Peter's Basilica and a night-time view of the Basilica's dome. The 2006 Europa issue marked religious pluralism (Scott 130-1321). Other Vatican City Europa issues are used as philatelic illustrations in some chapters of this twelve-part series.

The Holy See and the United Nations Organization:

The Holy See's philatelic commemoration of many United Nations causes is documented above. The Holy See maintains Permanent Observer status at the U.N. in both New York and Geneva. Popes Paul VI, John Paul II, Benedict XVI, and Francis have addressed the United Nations General Assembly. Bl. Pope Paul VI's visit in 1964 marked the first papal visit to the United States and to the United Nations (Cf. Part 3. He called for an end to war, "never again." Vatican City issued a four stamp set to mark his visit, Scott 416-419.

Pope Benedict XVI addressed the United Nations during its 40th anniversary of the UN Declaration of Human Rights (2008), Scott 1385. The stamp's selvaige cites Article I of the U.N. Declaration, "All human beings are born free and equal in dignity and rights. They are endowed with reason and con-

science and should act towards one another in a spirit of brotherhood." Other U.N. affiliated causes marked include the Dialogue for Civilizations Year (2001) and the Year of the Disabled (1981).

Vatican City recognized the 25th and 50th anniversaries of the United Nations Organization, Scott 492-494 and 980-987. In 2015, the 70th anniversary of the end of World War II and the founding of the United Nations Organization was marked by two stamps, Scott 1593, both designed by artist Marco Ventura. The U.N. design depicts human hands holding up the globe, an olive branch, and the New York U.N. headquarters building. The two stamps were issued in a miniature sheet with a barbed wire and rainbow motif indicating hope for the future from the scourge of war.

Selected References:

Crowley, Roger, *Empires of the Sea: The Siege of Malta, the Battle of Lepanto, and the Contest for the Center of the World*, (New York 2009).

Hamilton, James C., "The 1963 Red Cross Centenary," *Vatican Notes*, Vol. 61, No. 356, 2nd Quarter, 2013, pp. 10-12; "The 1963 Freedom From Hunger Campaign," *Vatican Notes*, Vol. 61, No. 357, 3rd Quarter 2013, pp. 14-15; "The 1979 International Year of the Child," *Vatican Notes*, Vol. 62, No. 359, 1st Quarter 2014, pp. 10-15; "The 1959-1960 World Refugee Year," *Vatican Notes*, Vol. 62, No. 360, 2nd Quarter 2014, pp. 28-31; "The Vatican and the 1964 New York World's Fair," *Vatican Notes*, Vol. 62, No. 362, 4th Quarter 2014, pp. 10-15; For Europa issues, see "Vatican City Joint Stamp Issues, 1969-2010," *Vatican Notes*, Part I, Vol. 59, No. 347, 1st Quarter 2011, pp. 4-9, Part II, Vol. 59, 2nd Quarter 2011, pp. 4-10; "Essays for the 2015 World War II and the United Nations Anniversary Stamps," *Vatican Notes*, Vol. 63, No. 366, 4th Quarter, 2015, pp.32-35; "The Vatican and Armenia: A Philatelic Journey," *Vatican Notes*, Vol. 64, No.368, 2ndQuarter 2016, pp.32-35; The 1962 Vatican City Anti-Malaria Omnibus Issue, " *Vatican Notes*, Vol. 64, No. 369, 3rd Quarter 2016, pp 30-32; "A Vatican City-Egyptian Connection," *Vatican Notes*, Vol. 64, No. 370, 4th Quarter 2016, pp 22-27; "Malta: Crossroad of the Mediterranean," *Vatican Notes*, Vol. 65, No. 373, 3rd Quarter 2017, pp. 34-41.

Wolf, John B., *The Emergence of the Great Powers, 1685-1715*, (New York: 1962), Chapter 2, "The World War of 1683-1699."



▲ Euro coinage, Vatican City coin and flag, Scott 1275 (2004); International Year of Peace, Scott 772 (1986); 50th anniversary, Treaty of Rome, Scott 1361 (2007); 50th anniversary, Council of Europe, Scott 1123 (1999); Europa Scott 1501 (2012); Europa 1969 CD issue, Scott 471; Pope Paul VI at the U.N., Scott 418 (1965); U.N. 50th anniversary, Scott 986 (1995); Fall of Berlin Wall, Scott 1574 (2014); Pope Benedict XVI at the U.N., Scott 1385 (2008); 70th anniversary, founding of the U.N.O., Scott 1593b (2015), designed by Milan artist Marco Ventura.

A Heritage in Art and a Revolution in Design

Our philatelic historical journey covered aspects of two thousand years of Christian history through the stamps, postal cards, and aerogrammes issued by Vatican City over approximately ninety years since 1929. We have not physically walked miles on this journey, but used words, images, and author-imposed categories to place Vatican City philately in an historical context from a 21st century perspective. What have we learned from our three-year, twelve-part journey?

Past-Present-Future — A World-Wide Heritage:

Similar to entering a historic basilica, stamp collecting and postal history provides personal and sometimes intimate connections to our common Christian past, present, and future. Whether commemorating popes or papal travels, basilicas, missionaries, martyrs, teachers, founders, feasts, councils, religious gatherings, or relationships between the Holy See and the international community, we need to place people and events into an understandable context. We also need to see continuity of the Church, people, and events over time, in fact, two millennia.

We often visualize the past through art – painting, sculpture, sacred and classical music, literature – or through the medium of architecture of the great basilicas, museums and libraries, or formal structures of obelisks, fountains, and gardens. It is not uncommon for Vatican City philately to commemorate events of 2,000, 1,700, 800, or 500 years in the past, as well as topics from more recent years – in this way the past is made ever-new for collectors. This is an opportunity to learn, re-learn, and interpret our common history. While the focus may often be on Vatican City and Rome, or Europe, Roman Catholicism’s world-wide heritage, reflects the long historical memory of the Church. This heritage applies universally whether one lives in a great metropolitan center or a mostly unknown, remote village.

Miniature Works of Art:

Philately is art in miniature, whether art specifically commissioned for stamps, or whether existing works of art are used in designing philatelic issues. Catacombs are the location of the earliest religious art. The early basilicas preserved both art and architecture, just as archives and libraries retained records for future use. Beginning in the Renaissance, especially in the 1500’s and thereafter, it was the Church, popes, church officials, or others whose patronage of artists produced the great works of art and architecture seen today in the Vatican Museum, other museums, or in churches throughout the Christian world. These sources are a treasure-trove for Vatican City philately. Today, the Vatican City Philatelic Office commissions modern artists to produce designs for stamps, in a sense continuing the practice of Renaissance-era patrons.

A “Revolution” in Design and Subject Matter:

In forming these essays a deliberate effort was made to include a variety of philatelic images from 1929 to the present, “old” as well as “new” issues. During the nearly ninety years of Vatican City philately, the number of stamps issued increased, and UFN issued commemorative and air mail stamps, and aerogrammes. Over time, stamps were printed in more than a single color. Offset lithography mostly replaced intaglio or gravure printing processes seen in the “classic” stamps of the 1940s and 1950s. A variety of printers outside of Rome now print stamps. Engraving by computer-directed laser now appears on stamps.

The earliest Vatican City stamps featured popes or scenes of Vatican City State. The first commemoratives appeared in 1935. The last “classic” set of definitives was the Works of Man (1966), including the final espresso stamps. No air mail stamps were issued after 1992. No large definitive sets are issued after the 1990s. Postal values now reflect zonal rates.

Subject matter also changed. For example, in 1950, two sets were issued totaling five stamps. If we look at 1970 and 1990, twenty and forty years later, we see five sets and 21 stamps in 1970 and five sets

and 20 stamps in 1990. Events in Rome (the Palatine Guard, Bl. Paul VI’s ordination and the first centenary of Vatican I) are marked but so is the Osaka, Japan Exposition, Pope Paul VI’s visit to Asia and Oceania, the deaths of Ss. Angela Merici and Willibrod, the foundation of Caritas and the Diocese of Beijing-Nanking, and an annual Nativity issue.

Advancing another 20 years, in 2010, commemorations included the shrine at Mentorella, Pasqua/Easter, the deaths of Caravaggio, Botticelli, Fr. Matteo Ricci, and Leo Tolstoy, the births of Fr. St. Jean-Marie Vianney, Frederic Chopin, Robert Schumann, Pope Leo XIII, and Anton Chekhov, the annual Europa issue, the re-opening of the Vatican Library, the Franciscan Rule, a Nativity issue, and Pope Benedict XVI’s visits to Africa, Asia, and Europe (14 issues, 27 stamps total).

This is a “revolution” in design and the scope of subject matter, with the total numbers of issues since 1970 increasing only slightly. The expansion of scope is also seen in stamp issues by other countries and the long history and the world-wide connections of both Roman Catholicism and the Holy See.

Even in an age of instant communication by internet, live-streaming, telephone, or television, the purpose of stamps is to move mail, from the Holy See’s official correspondence to pilgrim’s post cards sent world-wide. Vatican City stamps represent a world-wide heritage of faith expressed in miniature works of art which depict a revolution in subject matter and design over the past 90 years.



▲ Angel Raphael & Tobit, 1948, Scott C16.



▲ Celtic Cross and Chalice, 2012 Eucharistic Congress held in Ireland, Scott 1503-1504.

Resources for the Philatelic Historical Journey

Each of the twelve essays includes a list of selected references. Only a few are repeated here. This section identifies sources which I have found useful. It is not intended to be a comprehensive bibliography. Entries are listed alphabetically within topic.

Philatelic Resources:

Antonellis, Albert A., *Postal Cards & Aerogrammes of the Vatican City State, 1929-2009*, Pantheon-Roma CD-ROM (2009).

Catalogo Enciclopedico Italiano, Citta del Vaticano, Repubblica di San Marino, S.M.O.M., (Milano: 2008).

Catalogo Francobolli Italiani, accessed at <http://www.ibolli.it/index.php>. This catalogue contains regularly updated information on issues for Italy, Citta del Vaticano, Sovereign Military Order of Malta, and San Marino. Click a link to translate the Italian text, if desired.

Pirozzi, Greg and Hamilton, James C., *Vatican City Collecting Basics: A Comprehensive Introduction for Collectors*, *Vatican Notes* special issue, 4th Quarter 2014. Part 11 covers philatelic catalogues.

Spellman Museum of Stamps and Postal History, Weston, MA, <http://www.spellmanmuseum.org/>.

Vatican Philatelic Society website, www.vaticancitystamps.org. The website contains an index to all previous issues of *Vatican Notes*, stamps and other philatelic resources.

Jesus Christ and the Saints:

Benedict XVI (Josef Ratzinger), *Jesus of Nazareth, From the Baptism in the Jordan to the Transfiguration*, translated by Adrian J. Walker (New York: 2007); *Jesus of Nazareth, Holy Week: From the Entrance into Jerusalem to the Resurrection*, translated by Philip J. Whitmore (San Francisco: 2011); *Jesus of Nazareth: The Infancy Narratives* (New York: 2012); *Introduction to Christianity*, translated by J. R. Foster (San Francisco: 1990), originally published 1968.

Farmer, David, *Oxford Dictionary of Saints*, 5th edition (Oxford 2004).

Vatican City State and The Popes:

Holy See website, <http://www.vatican.va>. Information about current and past popes (encyclicals, homilies, papal travels, etc.), and Vatican City State.

Kelly, J. N. D., *Oxford Dictionary of Popes*, Updated edition (Oxford: 2005). An indispensable reference.

About the Author: - James Cook Hamilton is a life-long philatelist and historian. He earned B.A., M.A., and Ph.D. degrees in British and European History at the University of Iowa, where, as an undergraduate, he was first introduced to the history of Medieval European and Church History. After a career as a historian and administrator he retired in 2006, to concentrate on Vatican City philately and the Antarctic Voyages of Captain James Cook. His Vatican City articles are published in *Vatican Notes*, for which he also serves as Associate Editor and Advertising Manager. Hamilton's philatelic exhibits include Vatican City Works of Man (both art and postal history), and commemorations of the Gregorian Calendar. Hamilton's Cook-related articles also appear in *Cook's Log* (quarterly journal of the Captain Cook Society), *The New Carto-Philatelist*, and *American Philatelist*. He is also a *Cook's Log* editorial assistant. Hamilton resides with his wife Paula in Sioux City, Iowa. He is a member of the Vatican Philatelic Society, the American Philatelic Society, the Omaha (Nebraska) Philatelic Society, and the American Association of Philatelic Exhibitors. Hamilton is a Fourth Degree Knight of Columbus (Bishop Garrigan Assembly) and an Oblate of St. Benedict, affiliated with St. John's Abbey (Minnesota).

Popes and papal elections: Cf. Part 2 for general and specific references on 20th century popes or papal elections.

Church History:

Benedict XVI (Josef Ratzinger), A series based upon Benedict's commentary during his General Audiences includes *Jesus, the Apostles and the Early Church* (2007), *Church Fathers* (2 volumes 2008 and 2010); *Doctors of the Church* (2011), *Holy Women* (2011), *Great Teachers* (2011). In the U.S.A., these books are published by Ignatius Press (San Francisco) or Our Sunday Visitor Press (Huntington, IN). Titles may slightly vary. Very useful vignettes by a master teacher and theologian.

Carroll, Warren G., *A History of Christendom*, 6 volumes, (Front Royal, VA: 1985-2013). Encyclopedic, comprehensive, people and events in context, an excellent series for a serious reader.

Chadwick, Sir Owen (editor), *The Penguin History of the Church*, 6 volumes, (London: 1960s-1970s, Revised, reissued editions 1990s).

Southern, R. W., *The Making of the Middle Ages*, (New Haven, CT: 1961). Originally published 1954, republished 1992. A brilliant examination of Medieval Christendom.

Art, Architecture, Archaeology

Beny, Rolof and Gunn, Peter, *The Churches of Rome*, (New York: 1981).

Coarelli, Filippo, *Rome and Environs, An Archaeological Guide*, translated by James J. Clauss, and Daniel P. Harmon, (Berkeley, CA: 2007).

Hartt, Frederick and Wilkins, David, *History of Italian Renaissance Art: Painting, Sculpture, Architecture*, 6th edition, (Upper Saddle River, NJ: 2007).

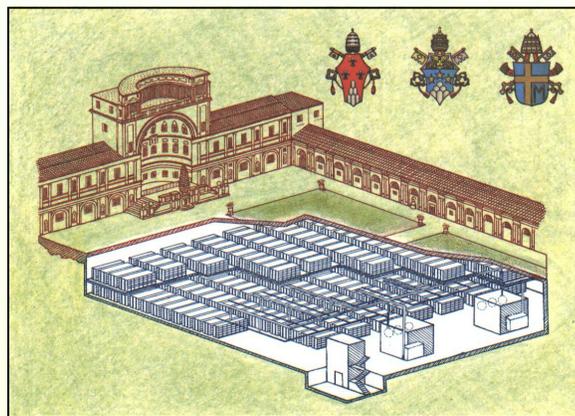
Krautheimer, Richard, *Rome: Profile of a City, 312-1308* (Princeton, NJ: 2000).

Lees-Milne, *Saint Peter's: The Story of Saint Peter's Basilica in Rome*, (Boston: 1967).

Ecumenical Councils:

Davis, Leo Donald, S.J., *The First Seven Ecumenical Councils (325-787): Their History and Theology*, (Michael Glazier: 1983).

Kelly, Joseph F., *The Ecumenical Councils of the Catholic Church: A History* (Michael Glazier: 2009).



▲ Vatican Secret Archives, diagram of underground extension (1980), Cortile de la Pigna, Vatican City Postal Card (1984). Shelving measures approximately 85km (53 miles).

A Philatelic Historical Journey... Into the Future

As we considered the final pages in our philatelic historical journey, Greg Pirozzi suggested I focus on philately's future. As a historian, explaining the past—the search for factual information, placing people, things, or events into a useful context, demonstrating historical continuity, in J. H. Hexter's words, "to render a coherent, intelligible, and true account"—is sometimes difficult enough. Peering into the future is even more fraught with uncertainty.

Periodically most collectors of Vatican City stamps and postal history likely contemplate philately's future. These thoughts may be personal—for example, what will become of my lifetime collection of stamps, postal history, and philatelic "stuff?" How do we best preserve covers or stamps against the ravages of time? What will be commemorated in future years, 10, 25, 50, 100 years from now? Will postage stamps be used in the future? Is philately even relevant today? The answers may lie in why we collect and study stamps and postal history.

Will Future New Issues Follow Past Patterns?

Past practice likely suggests future new issues. Based upon the recent past, we can reasonably predict new Vatican City issues will continue to mark annual years of pontificates. In the early years, popes routinely appeared on definitives through the last classic set of definitives (1966). Stamps began marking papal worldwide travels and, most recently, Pope Francis appears on an annual issue, with values reflecting worldwide zonal rates.

Likewise, the centenaries marking the anniversaries of 20th century (or earlier/later) popes will surely be commemorated, as have Leo XIII and Pius X: Benedict XV (2022), Pius XI (2039), Pius XII (2058), St. John XXIII (2063), 2078 (Paul VI, John Paul I), and St. John Paul II (2105). The 1,950th anniversary of Ss. Peter and Paul's martyrdom was marked in 2017. The 2,000th anniversary occurs in 2067.

Pope Paul VI was the first "pilgrim pope," apostolic journeys continued by his successors and marked by stamps. The single 2016 stamp referencing all of Pope Francis' 2015 journeys is, so far, an unrepeated departure. Annual Easter and Nativity issues will also occur, even though a curious hiatus occurred in marking Christ's birth from the late 1960s into the 1980s, with a longer gap for *Pasqua* issues. Stamps will celebrate World Youth Days and International Eucharistic Congresses, as will

the birth/death anniversaries or canonization of saints, martyrs, founders of religious orders and other ecclesiastical figures, a feature of Vatican City philately since its early years.

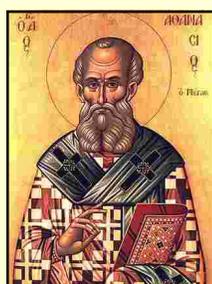
Ufficio Filatelico e Numismatico will likely continue drawing upon Vatican City's extensive collections of art in issuing future stamps such as Easter and the Nativity. Commissioning modern artists to produce stamp designs, some utilizing modern artistic trends and techniques, will continue. Vatican City philately will recognize the first centenary of the Second Vatican Council in 2062-2065. Additional issues may mark relationships between Rome and Eastern Orthodoxy and perhaps other branches of Christianity, such as the 2015 aerogramme marking Paul VI's 1965 meeting with Patriarch Athenagoras I, and the 2017 issue marking the Reformation era.

Vatican City philately also issues joint stamps with other stamp-issuing entities, and will likely do so in the future. Similarly, for decades, Vatican City philately recognized international causes with stamps, such as the annual Europa issue or other commemorations from the world-wide fight against malaria (1962) to the recent commemoration of the United Nations Organization and the conclusion of the Second World War (2015). Stamps marking Vatican City State anniversaries such as the 90th anniversary (2019) or its first centenary (2029), will likely be issued, perhaps jointly with Italy.

Our task is more difficult when we look at specific commemorations. We should be prepared to be pleasantly surprised, as I was, when the 800th anniversary of the death of Pope Innocent III (1198-1216) was marked in 2016. As a historian and an administrator, I had long hoped for commemoration of this significant lawyer-administrator-pope, an understanding of whom is essential to grasping the centralization of authority in Rome at the height of the medieval "Commonwealth of Christendom." May we witness more such future surprises!

My Personal Wish List for Four New Issues:

Will 2025 stamps mark the Council of Nicaea's 1,700th anniversary? The first ecumenical council was held in Nicaea (325), rather far-distant from Rome, but nearer Emperor Constantine I and the larger 4th century Christian population centers. Along with the Constantinople I Council (381) it established the Creed, our fundamental statement of Christian be-



▲ Left to Right: 800th anniversary death of Pope Innocent III (2016); Icon of St. Athanasius, Bishop of Alexandria (d. 373); St. Gregory I, the Great (Italy Scott 2766, [2006]); Icon of St. Bede, the Venerable (d. 735); Council of Nicaea (325) fresco, Vatican Apostolic Library.

lief. St. Athanasius of Alexandria (d. 373), its bishop for 45 years, defended the Trinity, asserting that Jesus was truly God and not subordinate. The Council condemned Arian heresy. He was exiled from his see five times for his defense of the Faith, later named a Doctor of the Church. Surely he merits philatelic commemoration at least in 2073 if not 2023?

Will 2035 mark the 13th centenary of St. Bede the Venerable's death? This "father of English history," carefully examined documents brought from Rome at the Northumbrian St. Paul's Jarrow Monastery (twinned with nearby St. Peter's Wearmouth), whose *A History of the English Church and People* remains an essential source for students of medieval history. His commentaries on scripture are even today cited by popes and scholars. In 725 he questioned the accuracy of the Julian Calendar in setting the date for Easter. Certainly a stamp is in line for this Benedictine scholar, named a Doctor of the Church (1899) by Pope Leo XIII.

Might 2054 or 2104 commemorate the 1450/1,500 years since the death of Pope St. Gregory I, the Great? Italy issued a commemoration in 2006 for one of two popes universally given the name, "the Great." St. Gregory's pontificate can said to be the hinge between the Roman imperial era and the early medieval centuries. Curiously, except for a group portrayal on the magnificent altar piece by Andrea Mantegna (2006), there has been no single **philatelic** commemoration of Pope Gregory I issued by Vatican City. Pope Gregory assumed leadership of Rome in the years when civil authority in Rome or from the emperor's exarch in Ravenna was weak or non-existent. He organized relief from famine and marauding armies, and centralized the administrative structure and the patrimony of St. Peter.

Perhaps my list—the first Council of Nicaea, St. Athanasius, St. Bede, Pope St. Gregory I, the Great—is far too European, male, and Western-focused or likely far too personal. Perhaps Vatican City philately will focus less on popes and Western saints and scholars and more on faith, modern martyrs, and its everyday practice, as in the 2015-2016 Extraordinary Year of Mercy.

Although I argue Nicaea I, Athanasius, Bede, and Gregory I are too important to be overlooked, the geographical areas where the Church is growing are in Africa and Asia. The largest Roman Catholic populations are in Mexico and South America, perhaps a greater future philatelic focus. Relationships with China may receive periodic philatelic attention. Thailand's Synod of Ayutthaya (2015), mostly unknown to Western Christians, was an example of a philatelic surprise.

The Future of Philately—Why We Collect:

A Google "future of philately" search mostly produces a mixture of doom and gloom mixed with financial uncertainty on the value of collections or future sales, and the decreasing number of today's collectors. Certainly in the lifetime of many reading this essay, stamp collecting has changed significantly. Change is a "fact of life" as a glance at a historical atlas easily demonstrates. Sixty-plus years ago, when I began collecting at age 10-12, philately focused on collecting stamps by country. There were no stamp dealers in my small rural community.

My parents suggested I collect stamps on letters we received. I soon realized this would yield little volume or variety for my small and then-empty world-wide stamp album, except for an annual letter from a great uncle who lived in Majorca (whose covers always carried a grayish definitive Generalissimo Franco stamp portrait). So, I purchased "all-different" and "exotic, world-wide stamp packets" with approvals at \$0.10 to \$0.25 from small advertisements clipped from the back of obscure and now mostly out-of-print magazines. I patiently waited for their arrival, (alas with many duplicates) also discovering my first Vatican City stamp (Scott 159), then placed them my album, long-since cannibalized for a larger edition. After deciphering the countries of origin, I located countries in an atlas, thereby learning a bit of geography. This is not an unusual story. I suspect readers share similar experiences.

Since the 1950s, topical/thematic stamp collection, postal history, commercially-produced first day covers, etc. occupy collectors' interests. With the huge volume of new issues, today true world-wide collectors may be extinct...or bankrupt. Collector clubs have waxed and waned as have philatelic publications and society memberships. The volume of personal correspondence and the art of letter writing has declined or disappeared with communication by smart-phone and internet. The use of stamps declines, yet more stamps are produced. U. S. Postal Service software now allows us to produce our own stamps, "*and never visit the post office again.*" Yet the internet also opened up avenues for collectors to acquire stamps and postal history to a degree unimaginable 60 years ago. I could never have amassed a postal history collection or research/write/edit articles for *Vatican Notes* without internet resources.

Why do we collect stamps, these "meditations in miniature?" In an essay marking the Marian Year Philatelic Exhibition (September 1954), stamp collector Francis Cardinal Spellman wrote, "*Stamps are miniature documents of human history. They are a means by which a country gives sensible expression to its hopes and its needs, its beliefs and its ideals. They mirror the past and presage the future. They delineate cultural attainments, industrial works, domestic, civil and social life. In a word, these vignettes give a vivid picture of the world, its occupants and their multifarious endeavors.*" This explains the timeless attraction of stamps and postal history.

Greg Pirozzi comments that Vatican City always issues stamps for a definite specific purpose, perhaps partially obscure, often long-term. "Vatican Time," varies from the immediacy of contemporary time. Whatever avenues future philately takes, Vatican City stamps represent miniature documents of human history and will continue to do so into the future., while collectors, philatelists, historians, artists, sculptors, and others will try to make sense of it all.

References:

Hexter, J. H., *The History Primer* (London: 1971), p 47-48.

Spellman, Francis Cardinal, "Meditations in Miniature," in Kehr, Ernest A., *Vatican: National Philatelic Museum*, Vol. VII, No. 1, (Philadelphia: 1954), pp. 200-202. See also Broadhead, Thomas W., "The Culture of Stamps," *American Philatelist*, Vol. 130, No. 10, October 2016, pp. 1110-1118.

One Work of Art Represents the First Six Christian Centuries

Our Vatican City philatelic historical journey extends in time from the beginnings of Christianity to the present. These essays place philatelic issues into historical context and demonstrate continuity over the long historical memory of the Roman Catholic Church and Vatican City.

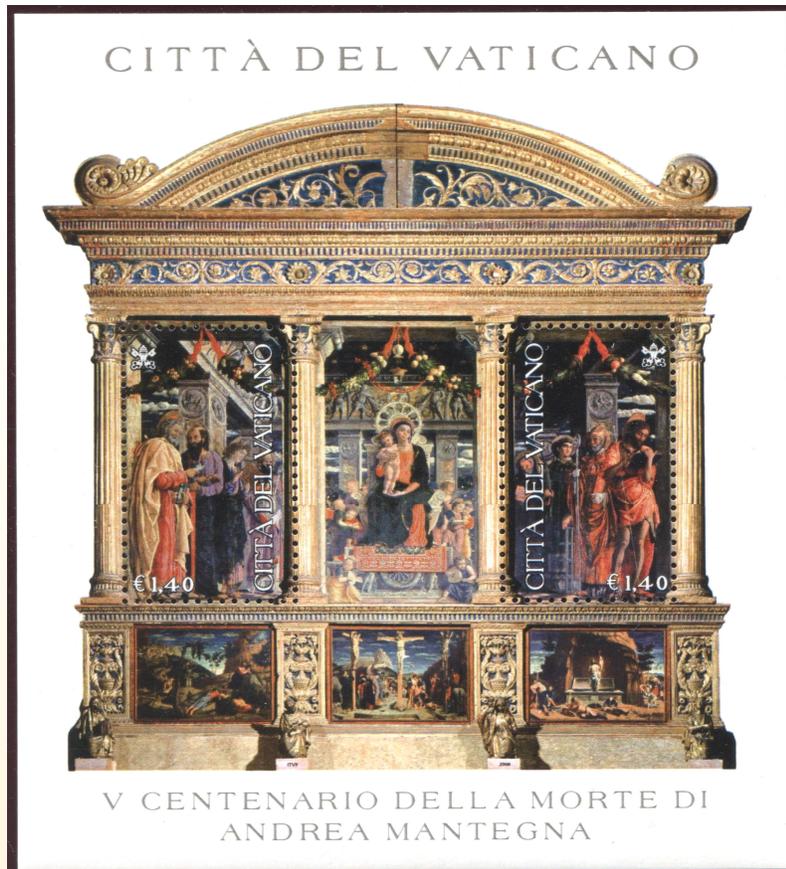
If a single Vatican City philatelic issue represents Christian history it might be Andrea Mantegna's 7' x 15' Renaissance altarpiece for the Basilica of St. Zeno in Verona, Italy (Scott 1325-1328, 2006). It was completed 1456-1459, entitled *Enthroned Madonna and Child with Saints*.

The historical context for the figures in the altarpiece is the first six Christian centuries. In this oil-on-panel painting with a gilded wood frame, the artist details the enthroned Madonna and the Christ Child in the center panel. On the left panel are (left to right) Ss. Peter, Paul, John the Evangelist, and Zeno. On the right panel are (left to right) Ss. Benedict, Lawrence, Gregory, and John the Baptist. Zeno and Benedict are somewhat obscured by the Città del Vaticano inscriptions.

The altarpiece represents ten historical figures referenced in parts one through eight of this study. The work's focus is on the Blessed Mother and the Christ Child. St. Peter, a martyr, and his 63rd successor, Pope St. Gregory I, the Great (590-604), St. John the Evangelist, Gospel writer, St. Paul the missionary, writer, and martyr, St. Zeno (d. 371), originally from North Africa, a hermit, and Bishop of Verona, St. Benedict, founder of Western Monasticism (d. ca. 547), St. Lawrence, a deacon of Rome, said to be from Spain, and Roman martyr (258), and St. John the Baptist, a precursor of Jesus Christ, also a martyr. St. Zeno is depicted at the request of the work's patron (Abbot Gregorio Correr) and because the altarpiece is placed in a the Verona basilica named in St. Zeno's honor.

The lower three panels (praedellas) depict scenes from

Jesus' final days, an Easter *Triduum* in miniature. At the left is a depiction of Jesus praying in the Garden of Gethsemane on Holy Thursday, the disciples sleeping nearby, while in the center is a Crucifixion scene, with the Resurrection depicted in the third panel.



Art historian Frederick Hartt writes of Andrea Mantegna's altarpiece that "the brightness of the colors and the gold, the powerful architectural masses, the sharp definition of the forms, and the consistency of the spatial formulation combine to create an illusion of reality that must have been overpowering at that time."

The paintings employ the use of perspective, as for example, how the figures in the side panels diminish in size as the full painting is observed from Peter to Zeno or from John the Baptist to Benedict. The overall perspective draws the viewer's attention to the center panel.

In addition to the miniature sheet (with its two €1,40 stamps), Vatican City issued the three additional stamps (Scott 1325-1327), differing in values: €0,60 (Madonna and Child), €0,85 (right panel, Ss. Benedict and Gregory), and €1,00 (left panel, Ss. Peter and Paul). Mantegna (ca. 1431-1506) is com-

memorated on the 5th centenary of his death. I believe this is the only Vatican City philatelic depiction of Pope St. Gregory I (590-604) issued to date.

Reference:

Hartt, Frederick and Wilkins, David G, *History of Italian Renaissance Art: Painting, Sculpture, Architecture*, 6th Edition (Upper Saddle River, NJ: 2006), pp. 398-404.

Art historian Hartt served as one of the Allied Armies' "Monument's Men" (Monuments, Fine Arts, and Archives Program) whose work (1943-1944) saved many works of art from Nazi confiscation. Hartt was assigned to Florence and Tuscany. Cf. Edsel, Robert M., *Saving Italy: The Race to Rescue a Nation's Treasures from the Nazis*, (New York: 2014).